CENTER CITY MINISTRY: A REPORT ON A PROJECT

A PROJECT

Presented to the Faculty

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In Partial Fulfillment

of the Requirements for the Degree

Doctor of Religion

By

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PREFACE

This project was stimulated by the conviction that our Lord is constantly moving through the lives of the people of his creation. Therefore, the field of Christian education provides resource for a fuller participation in the continuous action of the Lord.

A center city congregation, Trinity Evangelical Lutheran Church of Long Beach, California, provided a personal experience of the meaning of Christ's fellowship, while the author was there, 1947-50. Later, while I was serving as their minister of youth and education, 1955-6, the congregation encouraged study in the field of Christian education. Dr. Paul Irwin, professor of Religious Education, at the University of Southern California, School of Religion, began his contribution to this work at that time. Calls to serve Trinity as the assistant minister and pastor were accepted in 1968 and 1970. More than one hundred members of the congregation participated in the work of this project. The Rev. Orval Awerkamp, senior pastor of the congregation from 1945 through 1969, in conjunction with the Church Council, provided repeated encouragement, opportunity, support and freedom for the development of this project.

Thousands of reference cards were compiled by my daughters, Valerie, Rhonda, and Angela. The persistent personal encouragement of my wife, Barbara Marie Ray, and her aid in correlation, checking, and typing were vital to the composition of this report.

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Gratitude is expressed to my faculty advisors, Professors Allen Moore, Jack Verheyden, and Paul Irwin, who shepherded this report through the stages of its development. May this report be used to the glory of God and the care of souls.

Edward E. Ray

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CHAPTER I

INTRODUCTION

I. PURPOSE OF THE PROJECT

This project will formulate a model for center city ministry.
The model will be developed in the light of sociological, theological
and educational factors. A center city congregation in Long Beach,
California, Trinity Evangelical Lutheran Church, provides the focal
and operative center for this study. Previous and present ministry of
the congregation is taken into consideration in the model of ministry
that is proposed for the future. Therefore, this is a project in
process. The formulated model will be available for the people of the
congregation, as they develop the successive stages of the ministry of
the Christian congregation. This model encourages further experimen-
tation, experience, evaluation and adaptation based on resulting
insights generated from using the initial model proposals.

II. REASONS FOR MODEL DEVELOPMENT

Quantum changes have occurred in civilization in the last
three decades. These changes include diverse results of technology.
Massive, and almost instantaneous, destructive power prompts and
requires an internationalization of people and associated relations.
A functional orientation hastens the obsolescence of buildings. A
massing society generates some dehumanizing tendencies. Esthetic,

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personal and economic reasons cause a movement from residence in
center city to the suburbs. This movement includes significant
leadership changes.

Rapid-fire massive changes impact on the ministries generated
through center city congregations. Values, goals, institutions,
methods, and means of congregations are quickly drawn into the overall
state of flux. The Church of Jesus Christ is always called to
minister, whatever the situation and circumstances may be in a
culture. Therefore, modeling a ministry, that takes these new
developments into consideration, is important as a realistic guide
for the efforts of the people of a center city congregation.

III. DEFINITION OF TERMS

Model is a proposed conceptual image system which is grounded
in theology, philosophy, sociology, education, and systems analysis.
Its purpose is to provide a framework, purpose, direction, and
procedures for a Christian response to current and future human needs.

Center has four levels of definition. The first is the
environs of Long Beach, California, within a two mile radius of the
downtown shopping area. The second applies to the Los Angeles
metropolitan area, of which center city Long Beach is a part. The
third is its parallelism with two hundred United States cities of
similar size. Fourth, is its relation to the technological and
cultural changes occurring within, and spreading out from, Western
society.

Lutheran implies the present day orthodox evangelical
consortium of confessional churches which trace their lineage through
a reformation in the sixteenth century, to a formulation of its
primary teachings in centuries one through four A.D., to its genesis
in the ministry of Jesus of Nazareth, and the ages-long preparation,
as faithfully reflected in the canonical Old Covenant scriptures.
Theologically, it is conserving; ethically, it is liberal in
expecting the appreciation of the Gospel to be the inspiring and
motivating source for the Christian's moment-by-moment living in the
presence of His Lord, in the midst of creation.

Needs are the spiritual, emotional, mental, physical, and
social requirements which are essential to the development of a whole
person.

IV. METHOD TO FORMULATE AND IMPLEMENT MODEL

A. Two Questionnaires to Determine Needs

The major proportion of ministry, and its support, will grow
out of the lives of the people of Trinity Lutheran congregation.
Therefore, their present perceptions of ministry and needs will form
an important element in developing a model. A questionnaire should
elicit the ways the congregation has helped, or hindered, them in
the past, suggestions to improve current programs, and recommendations
of future goals.

A second questionnaire, for people of each block within a mile
radius of the congregation, would reveal their relationship to a

congregation, positive and negative elements in their spiritual

rowth, the perceived needs of people in center city, what they would

like to do, and see congregations do, in meeting these needs.

B.   Theology to Evaluate Needs and Set Priorities

The Lutheran Christian theological categories of God, Man,

and the Church will be used to evaluate needs raised by the

questionnaires, set response priorities, and formulate a theological

basis upon which an appropriate model for ministry can be proposed.

C.   A Ministry Model for Redemptive Response

The theological formula will be used as a generating core

from which will develop the philosophy, structures, practice, and

procedures of a ministry model of redemptive response to needs and

priorities revealed by the two questionnaires.

D.   Educational Aids for Implementing Model

The education process will be used to implement the model

through training, techniques, observation, and evaluation. The model

would continue to be refined through developing evaluated cycles of

ministry.

CHAPTER II

CENTER CITY CRISIS IN PERSPECTIVE

The quantum level change in culture has created flux that has

permeated the church and every institution of man. Vast turbulence

has risen and major crises, in chain-reacting progression, have

permeated the church and its surrounding culture. The purpose of

formulating a model for center city ministry requires a comprehension

of the formative and dynamic elements influencing our society. There-

fore, this chapter will seek to provide an overview, or perspective,

of the leadership ministry role that the Church can provide, as it is

related to our broad and pervasive sociological crises.

Perspective will begin with the initial stages of the age

of civilization, and proceed through current times. The positive and

negative aspects of our crisis will be presented. Finally, these

aspects will be viewed as possible transition points in a progression

toward the future. Consideration of the transition can be understood

in force field terminology, as maximizing the opportunities present in

crisis, and recognizing the character of chaotic elements, with the

desire that they be minimized.

I. INHERITED PROBLEMS OF WESTERN SOCIETAL MAN

"The past is present in us both as curse and blessing."[1]

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[1] Paul Tillich, The Meaning of Death (New York: McGraw
Hill, 1959), p.34.

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Salient elements of our past can clarify the roots of bewilderment and

frustration that thwart the residents of our great center cities.

These elements can be clarified through brief consideration of the

generation of cities, the effects of theology and philosophy, the

meandering development of science, technology, and freedom, and per-

vasive influences of financial power.

A. Cities Are Generated

Generation occurs against the backdrop of a great transition,

composed of two parts. The first is the agricultural revolution,

which saw the shift from the hunting and food gathering culture of the

paleolithic and mesolithic eras, to the agricultural village of the

neolithic age.[2] The second era, beginning around 3,000 B.C., included

the development of cities, or the urban revolution.

Cities were derived from two basic models, generated from

diverse physical, climatic, philosophical and religious influences.

Mesopotamia produced the walled citadel container, or storehouse.

This model remained dominant. The storehouse city best served its

ultimate function of being a transformer.[3] The second model is sym-

bolized by a magnet, and developed in Egypt, primarily without walls.

It was based on a voluntarism of free consent to an ideology personi-

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[2] Kenneth Boulding, The Meaning of the Twentieth Century
(New York: Harper & Row, 1965), p. 31.

[3] Lewis Mumford, The City in History (New York: Harcourt,
Brace and World, 1961), p. 97.

fied in a king.

The city served as a center of dialogue and drama, and came into being between 3,000 B.C. and 2,000 A.D.. This span of history is referred to as the age of civilization, or city building. War was a phenomenon of the age, and was largely inappropriate to the pre and post-civilized societies.[4]

Acceleration of the urban impulse occurred in the Aegean between the eighth and sixth centuries B.C.. It was marked by introduction of an alphabet, invention of coined money, and shift from citadel toward democratic village-based community.[5] Raw villages were potent, being without strong class or vocational cleavages, and enjoying the habit of taking counsel together. The high water mark of this Greek culture was the free man. He was notably not rich, nor were his villages or cities tidy. He had a wealth of time, was available for conversation, the delight of love, intellectual reflection and esthetic savoring.

B. Concepts of God Interact with Culture

All civilized societies were heavily weighted with superstition.[6] Rarely did they last more than a few hundred years. They were founded on an inadequate, if not frequently harmful, base of

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[4] Boulding, op. cit., p. 77

[5] Mumford, op.cit., p. 124

[6] Boulding, op. cit., p. 35

knowledge. The Greeks understood theology as the cultic and mythical way of speaking of God. To their minds, philosophy was a "theology" to overcome the mythical in theology. Philosophers saw destructive elements in the mythical, and sought to reform religion, not destroy it. Degrees of rationality did not deny divine elements in religion. However, this approach often alienated folk-religion, and its adherent magic elements.

Philosophers and theologians sought to clarify truth through the prisms of their thought and experience. Overall patterns of existence, such as the ontological, often confined cultural development.[7] The ontologically limited view of nature restricted the understanding of the character of the divine presence. People, such as Aristotle, Erasmus, Luther and Locke, made limited contributions to a developing culture. Aristotle contributed advances in the realm of empirical observations, but the scholastic theological presentation of "his" philosophy created blind spots in understanding man's existence in its depth. Luther saw an example of this in Erasmus' "humanism." Erasmus' understanding of the "laws" of nature determined his image of man. Man's actual image was not understood, and listened to, on its own terms. Rather a mechanistic understanding of man and freedom developed. Philosophical and theological restrictions caused illness to be viewed only as "abnormality." Illness was not considered to be

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7 Aarne Siirala, "On the Impact of the Personalistic Era for Theological Education," (Waterloo: Waterloo Luthern University, 1963), p. 22

a voice crying in the wilderness, but only a noise.[8] Such an enshirenment of isolated antonomous reason was devitalizing and appalling to Luther. Western society has been too influenced by unbalanced and extremely mind-centered philosphies, such as those of Locke. The reaction to this is being seen in twentieth century movements in art, religion, architecture, medicine, philosophy and fashions which reflect the oriental, and Hebrew, emphasis on the creditability of the whole person.

C. Science, Technology and Freedom

These three elements are part of an interlocking single pattern of development, in which each supports the other. Previous millenia have witnessed a very gradual and spasmodic development of what could be called scientific disciplines. Science, as we comprehend it today, began with isolated individuals in the fifteenth and sixteenth centuries A.D.. Scientists were a small international community, connected by correspondence and publication. They began to organize societies in the seventeenth century. Late seventeenth century scientists were primarily amateurs, but began to emerge as an organized sub-culture, which extended well into the nineteenth century. Science, for the first time, became a substantial, organized part of society, on a fulltime professional basis in the twentieth century.[9]

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[8] Aarne Siirala, "Impact of Depth Psychology on Pastoral Care," (Pacific Lutheran Seminary, Lecture, Berkeley, 1965).

[9] Boulding, op. cit., pp 39-40.

This evolving scientific community created an ethic and standard of value in which the truth took precedence over any individual identity.[10] The method of this group was applied more easily to external observations. Therefore, even the social sciences have tended to neglect knowledge derived from internal observation. Such information and insight was often left for the poets and dramatists to express!

Technology is amoral. Man's use of it is ambivalent. Bacon stated the goals of science as understanding, prediction and control. The latter has fascinated modern man to the expensive exclusion of the first. In his passion to master and manipulate the world, man has ignored his resposibility to understand it.[11] This has been possible because technology is so receptive to new ideas and procedures. Technological breakthrough is seen in the cultural change that enables the exploitation of nature to be so profitable, that the exploitation of man becomes increasingly obsolete. Technology has the liabilities of exhausting scarce natural resources, producing residual pollutants, and creating unwanted social effects.

Technology's beginnings, as a continuous scientific development, can be traced to the sixth century A.D. Benedictine monastic movement. Here can be witnessed intellectuals working with their hands, who regarded the physical world as sacred, and capable of

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[10] Ibid., p. 45.

[11] Goodwin Watson, Concepts for Social Change (Washington: National Training Laboratories, 1967), p. 21.

enshrining goodness.[12]

This movement of technology produced the waterwheel in the sixth century, the stirrup in the eighth, horse collar and rudder in the ninth, windmill in the twelfth, printing in the fifteenth, acceleration of science in the seventheenth, acceleration of technological change in the eighteenth, science as a social organization in the nineteenth, and the institutionalization of research and development in the twentieth century.

The character and value of knowledge is critical in the development of culture. Knowledge can be a passion in which one gathers knowing, loving and valuing, through participation in the whole of existence. Knowledge can be focused also on technique and controlling, which begins with a Descartian approach of doubt, which seeks detachment and objectivity, produces generalization and yields controls. Contemporary man is highly unaware of his immersion in the value system of technology and its resultant reductionism of his personhood. The vague restless, uneasy, lack of meaning being experienced by so many is symtomatic of this aberration.[13]

Our industrialization is creating the presence and desire for a personalistic era. Personalization grows out of mass democracy, with the crucial responsibility dependent, not on institutions, but on the people who compose those institutions and society.[14]

[12] Boulding, op. cit., pp.5-6.

[13] Charles Stinnette Jr., Learning in Theological Perspective (New York: Association Press, 1965), p. 21.

[14] Siirala, "On the Impact . . ." p. 10.

The super-individual is no longer the crucial element. Organizations now are decisively dependent on a widespread personal responsiveness.

There is a drive within each adult toward personal responsiveness, as well as a shrinking back from the mature self giving interrelatedness, upon which it is based. Learned Hand said, "Freedom is a burden to all but the rare individual."[15] Enduring rigors of freedom require the strength of emotional, moral and spiritual ties beyond the self. Therefore, a freedom with any durability must be rooted in man's philosophical and religious views and relationships.

The third century B.C. culture of Greece brought man face to face with his own intellectual freedom. The terrifying burden of daily responsibility caused him to seek the rigid determinism of the "Fate" of astrology. When the chips are down and we stand poised between freedom and tyranny, there are drives of psuedo self-preservation that can become dominant, and actually welcome tyranny![16]

The price of freedom and vitality requires an openness, flexibility and security, with some tolerance for inconsistencies, multiple purposes and strategies, yes, even conflict. These requirements are part of any face-to-face meeting, which democracy and freedom require. Such a meeting occurred in the Reformation when the Luther of a Renaissance did business with the Church, which was becoming a monolithic barrier to fresh patterns for the future. Not all new patterns

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[15] John Gardner, Self-Renewal (New York: Harper & Row, 1964), p.93.

[16] Ibid., p. 90.

are right. The Confessional Church of Germany arose in 1933 as a "No"
to the absolute state of the Nazi doctrine.

D. Revolutionary Finances

"Megalopolis is the result of two forces: a productive economy
and a consumptive economy, which sacrificed the organic, the quali-
tative, the autonomous on the altar of giantism."[17] But how did all
this develop? Lewis Mumford proposes this whole movement toward
"Abbau" was supported by a utilitarian belief that divine providence
ruled over economic activity, and insured the maximum public good
through the unregulated efforts of every private, self-seeking indivi-
dual. The liberal tradition in economics was coupled with the emphasis
"the government is best which governs least. This constituted the
inherited framework of principles, on which the founding fathers
developed American government. This system produced clots of humanity
and dirt, whose claim to distinction was congestion, impersonality and
sameness.[18]

This grew out of a larger movement. The thirteenth through
the eighteenth centuries produced the innovation of capitalism, con-
solidated as a body of doctrine, and rule of practice. Its ultimate
result was a money making economy that had no definable ends or purposes,
other than its own further expansion. No longer were cathedrals the
symbols of the establishment, but rather the national bank and the

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[17] Mumford, op. cit., p. 452.

[18] Ibid., p. 452.

Merchants' Exchange.

> Liquid capital proved to be a chemical solvent: it cut through the cracked varnish that had long protected the medieval town, and ate down to the raw wood, showing itself even more ruthless in its clearing of historic institutions and their buildings than the most reckless of absolute rulers....In the interest of expansion, capitalism was prepared to destroy the most satisfactory social equilibrium. [19]

Capitalism had altered the whole balance of power by the seventeenth century. Stimulus to urban expansion came mainly from the merchants, financiers and landlords from this time on. Modes of the marketplace were introduced into every quarter of the city: no part of it was immune to change, if this could be brought about at a profit. Two centuries before Thomas Aquinas, Alain of Lille could say: "Not Caesar now, but money is all."[20]

The banking system operated as a revolutionary force. When capitalistic conversion, divorced from social responsibility was accepted, slum accomodations received authorization. A historic word of caution comes to us from the Greek cycle of culture.

> "The failure to moralize trade and bring its goods, under suitable restraint, into the province of the good life was perhaps as serious a source of the Hellenic disintegration as the spread of slavery, or the failure to cope with the successive assaults of swollen empire."[21]

The future form of modern culture, with its ominous overtones were visible in the proposal that the new city become a function of a spinal, rapid-transit system. No longer was a city to be defined by

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[19] Ibid., pp. 410-411.

[20] Ibid., pp. 412-415.

[21] Ibid., p. 154.

art, culture and political purpose. No longer was the city to be a

place, designed to offer the widest facilities for significant conver-

sation. Instead, the capitalistically speculative, financial profit

motivated gridiron plan of cities was gaining acceptance. This, in

concord with public transportation systems, gave dominance to capital-

istic forms in cities of the nineteenth century. This horizontal

extension is now being repeated in the vertical, by means of the

elevator. These mistakes are being spread on a major scale through

Europe and Asia.

II. OUR PRESENT CRISES THREATEN SELF-PRESERVATION

The magnitude of current crises can produce a paralyzing anxiety.

Non-marginal crises touch deep elements of our values, identity, and

instincts. Reactions are major, whenever this occurs. Therefore,

the center city crisis requires definition and clarity, in order that

its dangers and opportunities may be dealt with.

A. Defining the Crisis in Center City

Center city is already in the grip of crises, on every level of

life. Change is no necessary cure-all, and can actually bring sickness

to a society. Changes have been modifying the viable definition of

what a city is, even though many people may be aware of this only in a

vague feeling. An example of this can be seen in the current relations

of suburb dwellers to the city of their employment.

   1. Anxiety Producing Changes Grip Center City   The frustrat-

ing insight confronts us that change overtakes us so quickly now, that

answers, "knowledge," methods and skills become obsolete, almost at the moment of their achievement. These changes are so assymtotic that the date, that divides many statistical series of the activities of mankind into two equal parts, is easily within the memories of those alive now![22] The knowledge involved is such growth of information releases vast irreversible forces, which further accelerate the pace of change. Examples of these changes are seen in our police and political systems. The police have difficulty responding to a Watts uprising, since their training was predicated on individual crimes, rather than those which grip an entire community.[23] All the earth is now in range of the nuclear warhead, and this makes the old national states as obsolete as a feudal baron's walled city, with the advent of gunpowder.

The superstitious, political, and financial power of the Western Christian Church is witnessing the erosion of that part of its power which was needed in the Dark Ages for stability and transition. We exist in an age dubbed by some as the "Post-Christian Era." Christians have ambivalent feelings about this.

Secularization has been part of the developing life style of the church since the inception of the Gospel. This neutral word was coined to describe the expropriation of church lands to principalities in the Treaty of Westphalia, 1648. The transfer from the direct

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[22] Boulding, op. cit., p. 7.

[23] John McConahay, "Social Psychology and the Urban Racial Crisis," (Claremont: School of Theology, Lecture, 1969).

administrative control of the church never implied "godlessness," any

more than administration by religious authorities would necessarily

have led to "godly" administration. Secularization occurred when man

sensed the reality of God's Word to "go and have dominion over the

world." This responsibility, under God, was not a matter of delega-

tion by a religious hierarchy. Rather, the recognition and acceptance

of this responsibility by all people, emphasized during the

Renaissance, signaled the collapse of a heritage of ecclesiastical

totalitarianism.

When the process of secularization is perverted it becomes

secularism. Secularism in religion denies the changing historical

forms of religious institutions, and attributes to them a changeless

status.

> Where secularization is the deliverance of all mankind from
> bondage under worldly absolutisms, secularism is the denial of
> this human freedom and the imposition of a new bondage.[24]

New generations fight crucial battles, that bring new vitality

or decay, to their ideals. Man seeks to make his circumstances,

before they make him. Challenges, uncertainties, and dangers underlie

the emergence of valuable human characteristics. John Dewey,

liberated from a static psychology, too long dominated by philosophy,

set a guideline by proclaiming that we cannot make sense of a

changing by "expecting it to stand still to be looked at."[25]

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[24] Gibson Winter, The New Creation as Metropolis (New York: Macmillan, 1963), p. 43.

[25] Stinnette, op. cit., p. 20.

2. <u>Changes Can Bring Sickness to Society</u> Freudian formulation revealed disorders extant in subculture of late nineteenth century bourgeois Vienna. Acculturated disorders in our cities are more recognizable as a result of Freud's breakthrough. These internal disorders breed external manifestations in cultural areas, such as racial discrimination in employment, and press coverage. The Watts uprising clearly revealed that the sector of life where discrimination was most often experienced was employment. It had been experienced by 53% of the males and 32.9% of females.[26] Press coverage of negroes was practically non-existent up to the mid-fifties, being proportionately below the 10% segment of population. The ten years prior to the uprising contained a proportionate decrease in press coverage, and aggravated the sensitive invisibility, that had been tolerated by negroes. The channels of church and press seemed impotent to redress this inbalance. The press coverage in the three and a half years following the uprising was significantly different from the eighteen months prior to the riot. This kind of intransigence is symptomatic of serious malaise in our culture.

This malaise isolates people from their God-given human resources, restricts their creative progress and produces pressure

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[26] Raymond Murphy and James Watson, "The Structure of Discontent: The Relationship Between Social Structure, Grievance and Support for the Los Angeles Riot" (in <u>Los Angeles Riot Study</u>, Institute of Government and Public Affairs, U.C.L.A., 1967), p. 61.

[27] Paula Johnson, David Sears and John McConahay, "Black Invisibility and the Watts Riot" (Vancouver, B.C.: Western Psychological Association Convention, 1969), p. 71. (Mimeographed.)

toward secondary and even predatory experiences. Many operate with introjected values, held as constant concepts, therefore, rarely examined or tested. By accepting rigid concepts of others, we lose contact with the potential wisdom of our own functioning, and lose confidence in ourselves.[28] With this distrust of our own experiencing we actually become divorced from ourselves, which is a major root of current strain and insecurity. Lack of assurance of the present nullifies our hopes for the future, and a profound restlessness results. Fear of loss of the future blots out our sense of interdependence, defensive walls are erected, stereotypes are projected, and premature closure becomes respected. Fear produces mass amnesia which shuts out reality and the deeper values of our own experiences. Morbidity and alienation is present whenever the struggle for economic success is elevated to an idolatrous priority.

Idolatry spreads into education, science, business, and suburbia. The research by Getzels and Jackson indicates that our culture tends to place value on the high I.Q. individual rather than the creative individual! The creative adolescent essence seems to be in the ability to produce new forms, risk conjoining independent and dissimilar elements, and movement in new directions. The high I.Q. adolescent possesses, to a degree, the ability and need to focus on the usual, to be channeled and controlled in the direction of the customary.[29] Carl Rogers suggested that the insecurity of his

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[28] Carl Rogers, Freedom to Learn (New York: Merrill, 1969), p. 247.

[29] Ibid., p. 174.

profession attached great importance to turning out "hard headed" scientists, and strongly penalizes any of the sensitive, speculative, sportive openness which is the essence of the real scientist.[30]

That which is true of our core institutions spreads out onto city and suburb. People exhibit secondary relationships that are impersonal, segmental, superficial, transitory and often predatory in nature. As the result of such social participation, urban man becomes anonymous, isolated, secular, relativistic, rational, and sophisticated in his cognative and emotional orientation.

3. Changes Modify Definition of the City Greek historical and philosophical definitions value the city as a "place designed to offer the widest facilities for significant conversation."[31] An urbanization provides selectivity of occupation, specialization, and interdependence. The United States of 1960 was comprised of 5400 urban areas, containing 70% of its population.[32] That population's model household was typified by a two generation "nuclear family" instead of the three or more generations in the past. We have departed from the familial and production webs, and embarked on a political and service oriented path of development.

Today, the city has become a massive communications switch-board, or transfer center, through which interaction takes place at a

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[30]Ibid., p. 174.   [31]Ibid., p. 181.

[32]Jeffrey Hadden, Louis Massotti, and Calvin Larson, Metropolis in Crisis (Ithica: Peacock, 1971), p. 55.

reduced cost. Clarity requires that the distinction must be drawn between a spatially defined area or place and the way that it is a functioning element of a social system. The city is a localized node, within the integrating international networks!

Jacques Ellul describes the city as being demonic. Others, in a more tempered view, see the city as being where the highest of civilization is being carried on, and as such, is the civilization's conscience.[33] Failing that, the city is a population trap!

Today's city resembles a mosiac of social words in which the transition from one another is abrupt. This change from the folk society fosters competition, aggrandizement and mutual exploitation. Formal controls are resorted to in counteracting irresponsibility and disorder. In this situation, there is little opportunity for the individual to obtain a conception of the city as a whole, or to have confidence about his place in the matrix![34]

4. Relation of City and Suburb The chaos of center city decay and suburban restlessness point toward lack of mutual purpose. Hope for humanity is possible in the creation of a metropolis that produces a mutual purpose rather than civic schizophrenia. The withdrawal of the wealthier people from center city causes it to be increasingly difficult to sustain significant values. This movement is

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[33]John Seeley, "Remaking the Urban Scene: New Youth in an Old Environment," Daedalus, XCVII (Fall, 1968), 1126.

[34]Lewis Wirth, Urbanism as a Way of Life (New York: Knopf, 1970), p. 150.

often followed by the disappearance of influential churches and insti-

tutions. Too often, mainline Protestant parishes have left the inner

city, without any sense of the spiritual death created in the act of

abandoning brothers.[35] A suburban religious establishment can then

take the next degenerative step of being an adjustive rather than a

creative force in society. When private, or individual, values

become the dominant theme of residential congregations, it produces

a "religious" secularism, or rejection of man's responsibility for

mankind in history! Too often, there is a coalition between denomi-

nationsl congregations and revivalism which is based upon a shared

preoccupation of private, rather than corporate values. Such pre-

occupation is reminiscent of the way John the Baptist saw the Essenes

preparing themselves only for the Messiah's coming, not the nation.

Metropolitan dwellers are often victims of the professional

illusionist. The world of flesh and blood seems less real than the

one of paper, ink and celluloid. Such "life" often is viewed as

a passive spectator, rather than experienced and lived. Life is

filtered through the T.V. screen. The suburb can become an asylum

for the preservation of illusion, if reality is sacrificed to the

pleasure principle. It can be an attempt to retreat from unpleasant

realities toward trying to find the whole meaning of life in family or

individuals only.

Occupational amnesia, or flight from reminders of productive

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[35] John Harmon, "The Church and the City" (Presented at the
Annual Convention of the National Catholic Social Action Conference,
Roxbury, Massachusetts, January 15, 1964), P. 4, (Mimeographed.)

struggle, can dominate the suburb. Matriarchialism may be a result, with an attempt to erase every sign of the working, productive life from the privacy of the consumer world. Morbid hostility to work may insulate suburbia against the male, so he is no longer really at home there, and marks time restlessly to return to the work of productivity and his clearer identity. Finally, many women find insufficient solace in the "green ghetto," and seek meaning in enervating activities or fractionating affairs. Plato observed that the greatest plague of the city was "not faction but rather distraction."

B. Danger in Crises

An investigation of existent crises will reveal several characteristic moods that are dominating society. Certain responses to these moods can produce violence. Violence brings the unresolved questions more clearly to the minds, feelings, attentions and actions of the general populace of a city or society.

1. Dominant Moods of Society

Emptiness has been called the chief problem of the decades. This lack, of a clear sense of what a person really wants, shortcircuits their adaptive abilities. An increasing number of people are feeling confused about everything, and this is aggravated by the belief that this is a normal state of mind. People feel isolated, bewildered and powerless. They cannot freely experience life in terms of their own thoughts, emotions and sense perceptions, but only in terms of what they "should" experience. Such existence kills evaluative skills and encourages indifference

and a sterile relativism. This sense of helplessness is illustrated in the Report of the National Advisory Commission on Civil Disorders. It labels racism as the underlying cause of negro unrest, but fails to make a single specific recommendation toward the reduction of the prejudice.

People of the world are uprooted migrants. They yearn to belong to something strong and durable. The neurosis of the age is being "alone and defenseless" in a hostile world. This is aggravated when people recall the "sophisticated" culture that slaughtered or maimed thirty-seven million humans between 1914 and 1918. A dread of existence becomes a characteristic reaction to life. Fear begins to paralyze human responsibility in the urban scene.

Treatment of our subjectivity is perverted to the right and left. Many are committed to a pietistism that reduces Christianity to subjective feelings only. Contemporary man's psuedo-liberalism can no longer endure a god who is not confined to man's subjectivity, who is not merely a supreme value. This see-saw grew out of nineteenth century education, when the church unnecessarily restricted its message to blind faith, and the university was hobbled with a narrow span of existence, called rationalism. People tired of such warfare and de-cided to probe the society and find out for themselves how things are.

2. Probing the Society Can Produce Violence   "Violence is as American as apple pie," declares the militant H. Rap Brown. However, a peaceful Finnish Lutheran professor in Canada proposes that the violation of the human community is the underside of one of the most

respectable of Western customs: the idealist tradition! This Greek-rooted tradition proposes that thinking precedes being! Christianity picked this up in logos theology and continued it in dogmatic tradition. The formula became more important than events. Descartes "cogito ergo sum" emphasized that one's being is validated by rationality. The elevation of the value of ideas over persons was the result. Thus, it becomes right to violate, in the name of "true" humanity those who do not hold the right idea. The Inquisition was an example.

Where such restriction occurs, it runs head-long into natural dynamic forces of life. The amount of resulting destructiveness is proportionate to the expansiveness that is curtailed. "Destructiveness is the outcome of the unlived life." This personal psychological premise was supported by the data of the Watts uprising, which demonstrated that support was as great among the better educated and economically advantaged persons, as among the poorly educated and economically disadvantaged. Wherever prejudice obliterates personhood, there is a breakdown of dialogue, and ultimately of community. Such loss causes some to become reckless and violent to maintain the status quo, while others are driven to extremes to interject new forms of life and hope.

3. Violence Reveals Unanswered Questions   The Watts uprising did not challenge the fundamental value system of the United States, but only sought to have it implemented more adequately. The uprising resorted to violence and emotion to clarify questions, as to the

understanding of the problem, and the speed we are developing to overcome the lag in social attitudes and institutions. It is dangerous to abstract the individual, and his so-called successes or failures, and ignore society's responsibility for providing the institutional means through which individuals develop their potential.

Freud posed the other horn of this dilemma as he questioned "whether any civilization-viewed as a system protecting people from the threats of nature, the body and one another- did not of its nature so empty life of pleasure, and the possibility of pleasure, that the motive for and capacity to sustain the civilization must be undercut and destroyed.[36]

C. Profiting from the Crises

Desperation and anxiety are uncreative responses to crisis. The person who looks for good in crisis will often discover it, or have greater potential toward recognizing some element of its presence. Example of this is the healing hidden in any illness. Certain persons encourage the discovery of healing powers, techniques and attitudes. Often, the illness becomes a spot-light of crisis that reveals a deeper level of human relatedness. Crisis can actually become a regenerative setting for Church and society. That setting can generate a dynamic emergent leadership, which focuses participation, as the emergent mode.

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[36] Seeley, op. cit., p. 1129.

1. **Healing Hidden in Illness** Disturbances, like fevers, are not necessarily evils, but may be a "better" way of assimilating masses of undigested experience. An acute disorder may represent nature's attempt to be rid of sick sets and attitudes that are blocking development.[37] The mythists saw illness as important. The prophets saw the healing of the world in the suffering servant. So-called "evil" facts are a genuine portion of reality, and may even be the best key to life's significance, and possibly the only opener of our eyes to the deeper levels of truth. St. Paul placed this insight in classic phrase, "In everything, God works for good, with those who love him, and are called according to his purpose." (Romans: 8:28). Utility becomes possible between two estranged persons, when it is perceived that the subject matter of their intercourse is both a reflection of their estrangement, and a point of focus for their attempted reconciliation. This reconciliation is reached only through a physical, mental, ethical, emotional, and spiritual struggle.

2. **Healing Comes to the Surface** Healing, through crisis, has two elements. The first is the gradual fundamental change in the equilibrium force-field of circumstances. The second is the moment of perception that healing exists. Examples of the first are seen in the encounter group, where changes usually occur in this order: close personal relationships, areas of perceived potency, one's peer group, organizational structure, and finally organizational procedures. The

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[37]Anton Boisen, Exploration of the Inner World (New York: Harper and Brothers, 1936), p. 34.

second is the resultant of this process. A person feels free to communicate what is really in him, at the moment it occurs, i.e. to be genuine, spontaneous and alive. This freedom becomes pervasive, since the person is the idiom of the individual processes of the species. Momentariness is part of the attraction of television, in which you are present, informed, participating and called upon to use all your faculties.

A major barrier to healing surfaces in the expose' of our ontological concern for our own being! This imbeddedness, or dependency, was exposed by the aftermath of the Reformation, Enlightenment and Industrial Revolution. Even barriers are clues, and should be expected in any attempts of healing dialogue. Healing dialogue with congregations reveals to ministers that their pastorate to individuals is not coping effectively with the crisis of person and community. This practice produces leaderless churches, and eventuates in ministers' destruction, as well as obstructing the reopening of communication in society.[38]

3. Crises Spotlight Human Relatedness John Donne focuses it well. "Any man's death diminishes me, because I am involved in Mankinde; and therefore never send to know for whom the bell tolls; it tolls for thee."[39] Our interrelatedness is the foundation of the dialogical principle, which begets correlative thinking, which seeks

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[38] Winter, op. cit., p. 116.

[39] Earl Kelley and Marie Rasey, Education and the Nature of Man (New York: Harper & Brothers, 1952), p. 155.

out reciprocal-relations. These relations are not discovered essentially by hyper-subjectivity, but come forth in a faithful involvement with momentary historical reality. Any interrelatedness is achieved through a dialogical process and crisis! This process includes the affirmation of individuals, perceived threats to existence or goals, the need to save and justify self, the need to sacrifice others, the presence of the spirit of truth, which moves a person toward all other persons and things. Interrelatedness was viewed by a teacher of Maori children in New Zealand. "Waiwini and Matawhero are livers in full measure. Not too much of what we call work, of course, but ah, the living they accomplish!"[40]

4. Crisis: Regenerative Setting for Church and Society A subtle secularism, which infects both church and society, may be the right stimulus needed to move both back on tracks of creative development! It is the domination of technique over human good. The secularlism arises from loss of any center for life and culture. A society without center builds its future on lust for power and desire for affluence. The victory of technique over human values is the fate of secularized man without faith. Such a fate can provide some sting and motivating power. A low water mark has occurred in the church when a clergyman is cornered into supporting his image, as the custodian of harmony within the flock, so that the "frictionless

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[40] Sylvia Ashton-Warner, Teacher (New York: Simon and Schuster, 1963), p. 101.

machine" becomes the image of the congregation. Such an enclave indicates the serious disruption of the redemptive nature of Christ's Church.

The Gospel is not integral to such an enclave. Make believe has characterized the lives of many church members, and provided a pseudo-security. But, in the moment of crisis, the gap between the real world and their weakened religious feelings "open into a yawning chasm."[41] The truth of sin and redemption hadn't been perceived in this brittle piety. Church and culture may have ears to hear "Choose ye this day whom you will serve."

5. Emerging Regenerative Leadership   Analytical fragmentation has been the answer to problem solution in the recent past, as would be expected from the atomistic philosophy of Western Culture. The tide is beginning to turn toward a functional wholistic philosophy which is gaining ascendency in our basic institutions. The bureaucratic tentacles of economic oligarchies are being exposed, and whittled at. It is becoming better business to be concerned about the total life of the populace. Fragmentation is increasingly unprofitable. Youthful leaders, with a new view of harmonizing heterogeneous elements of life, are being asked to give overarching leadership. They seek to effect urban cohesion through perceived interdependence, using the tools of coordination and integration.

Two young men, John Wagner, a Lutheran clergyman, and Calvin

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[41]Winter, op. cit., pp. 127-128

Hamilton, a Presbyterian layman, were asked by the responsible civic leaders of Los Angeles in 1964 to lead a project toward the discovery of what Los Angeles should become. Such a project is staggering. It was named the "Goals Project," and required several years to study, research, decide, project procedures and evaluate actions. The drain on these two young men was extreme. Time will tell whether the multiple municipalities can profit from such a beginning. Such an endeavor underlines the necessity of Christian people being able to discern theological dimensions of community development.

6. Cry of Our Era: Participation Participation is the key word of the personalistic, functional era into which Western society has recently ventured. New eras are not easily accepted by the majority, but this trend is irreversible. It is seen in many contemporary forms. A Stokely Carmichael, against a background of human exploitation, says, "It is not a question of law and order. We are not concerned with peace. We are concerned with the liberation of black people."[42] Youth's inability, to have any effective power in determining laws, causes many to be insensitive to admonitions to obey the law. The twenty-three social agencies serving Watts had very few representatives of the client population on their policy making boards.[43] Mayors were key people on the federal aid to cities programs. They

[42] David Olson "Perspectives on Political Violence," Dialog, VIII (Winter 1969), 13.

[43] Nathan Cohen, Los Angeles Riot Study Summary and Implications for Policy Year (Los Angeles: U.C.L.A., 1967), pp. 9-10.

found it extremely difficult to accept and implement the revolutionary proposal that the poor should participate in developing and administering community action programs! The pluralistic society, with many decision making points of dispersed power, is growing, but has pains. The potential of a pluralistic society can degenerate into spectator passivity, unless people have some grasp of their meaning to the whole. A person's vivid sense of his capacity to act as an individual, a sure sense of his own dignity, and an awareness of his roles and responsibilities is not easy to retain.

These difficulties of entre' into a new era can be a blessed challenge, since Freud portrayed that only in traversing such encounters can people be freed from fixed attitudes that have outlasted usefulness. Such a shift, from a residual to a dynamic life style, offers hope of a new chance for Western Society to develop further.

III PROBLEM EXISTS AS TRANSITION POINT TO FUTURE

People will necessarily need to learn to live with some irreversible changes. However, they can take heart that many desirable changes will begin to be possible during this age of transition, with its attendent transformations.

A. Living with Irreversible Changes

Clarity would dictate a sampling of some irreversible changes, which generate further needed transitions. Wholistic requirements indicate a style of life, in which far more than specialized cognative skills must be utilized. Commitment describes an essential element of

this transition, which produces its own brand of generated challenges, crises and development.

1. Some Irreversible Changes Projections indicate that the United States population will be a billion in one hundred years, as it moves into the category of being a "developed" society.[44] Its changes in human personality, knowledge and institutions are highly related to its economic development. Even the current status of range, speed, accuracy and power in the missile phase of the "art" of war makes our nationalistically oriented world political structure danger- ously obsolete. This century has witnessed the change of the image of man from "folk" to "scientific," which produces large, irreversible, related changes. An example of this is the increase of the self consciousness of an individual and his society. Chardin sees this breaking free into the new "phyllum requires interdependent coopera- tion." The present noosphere, or total body of knowledge, of the three billion people of earth is not consistant with human survival in the long run, or even in a few decades. The current state of the world will not permit the luxury of gradualism, much less procrasti- nation.[45] Therefore, a very deliberate investment in human resources is an essential key to the transition from civilized to post-civilized society.

Changes require flexible minds. The earliest stages of child

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[44]Boulding, op. cit., p. 124.

[45]Martin King, Jr., Why We Can't Wait (New York: Harper & Row, 1964), p. 141.

development are, therefore, of high priority. Classic education, except for the arts, has emphasized convergent thinking, at the expense of divergent thinking, to arrive at answers that were correct for an earlier culture.[46] Facility in two directional thinking must be encouraged as we move into the personalistic era, to allow maximum growth of emphatic abilities needed to deal with the complexity and wholeness of culture. This personalistic, or functional, era is incisively dealt with by van Peursen, and von Oppen.[47]

2. Recognizing Needed Transitions Educational institutions must prepare people to be wise about man's true destiny, and the function of the state in furthering that goal, or they will have failed us seriously and perilously! History reveals that spiritual nihilism is the forerunner of political nihilism and total collapse.[48] A crisis of meaning is symtomatic of a breakdown in motivational power and coherence of a society. Such disintegration is a characteristic of a secularism base where activities are pursued without reference to higher values or coordination with the will of God. When man's deepest need, a relation to his creator, is slighted, inner estrangement and outer conformity develop in classic sterility. This sterility expresses itself in a brand of nihilistic existentialism that "finds itself being carried into the unknown on the wheel of immense

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[46]Rogers, op. cit., pp. 173-174.

[47]Siirala, "On the Impact.......", p. 56.

[48]Hanns Lilje, Luther Now (Philadelphia: Muhlenberg Press, 1952), p. 46.

and bewildering changes."[49] Despair is the outcome. Kierkegaard de-

fined despair as the effort to avoid self-consciousness, to rid oneself

of one's decisions. It is only a camouflage which hides man's defiant

refusal to accept the conditions of his finitude. But the pretense

is exposed by the "distresses of choice."[50] Leaders for progressive

transition must understand that our culture suffers more from infi-

delity than confusion.

3. More than Cognitive Skill is Needed An age that has been

splintered is seeking to reassemble itself in a new adequate configur-

ation. The cognitive act alone has been found incapable of comprehend-

ing the multiplicity of elements involved. Cognition alone only widens

the gap between mind and person. Languages' ambiguity seeks to trans-

late reality into meaning, but the process separates mind and reality,

and produces a depersonalization. Education in Western culture is

philosophically, and therefore theologically, hampered in the distinc-

tion between personhood and a person's mind. Thus, it is difficult

to perceive real selves. Such limited views produced the humanistic

evolutionary optimism that was rudely shattered by the glut of World

War I. Intellectualism had lost touch with the concrete world. Mind

centeredness forgets the demonic in man, and the yearning of God for

the well being of his creation. Neuroses spring up when people blind

themselves to their innate religious promptings because of a childish

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[49]John Hick, Evil and the God of Love (New York: Harper & Row, 1966), p. 190.

[50]Stinnette, op. cit., p. 70.

passion for rational enlightenment.

The harshness of life recognizes the presence of tragedy,
irony and absurdity in life. This drove Karl Marx to conclude there is
"no other nexus between men but naked self-interest and callous cash
payment."[51] The group dynamics movement moderates such a viewpoint
in its search for creative transitions. It sees the "quality of the
self, not the fact that each acts to please himself, distinguishes an
individual.

4. Essential of Transition: Commitment Friedman, a philoso-
pher, deals constructively with the ambiguities inherent in any transi-
tion. "Today, meaning can be found only through the attitude of the
man who is willing to live with the absurd, to remain open to the
mystery which he can never hope to pin down."[52] The new world revolu-
tion of knowing is based on the indicative, not the passive, mode. The
radical expectations of Jesus are now being seen as the one practical
way. Sugarcoating of life is becoming as unfashionable to us as it
was to Kierkegaard. He posited and acted upon the proposition "truth
exists only in the process of becoming, of appropriation."[53] Individ-
ual creation of a tentative personal truth, through action, is the
essence of commitment. People experience freedom and responsibility
only in confronting real life. Life springs from the tension between

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[51] Ibid, p. 85.

[52] Rogers. op. cit., p. 275.

[53] Ibid., p. 273.

its final destiny and the finite demands of now. Commitment vaults beyond the Cartesian straitjacket of a previous model of man, toward intuitiveness and pragmatic participation, in every working moment, of the living and loving man.[54]

5. Crisis of Transition   No living options exist in contrast to transition! Present rates of population growth would convert the world's land area into a single city in three hundred years! Standing room only would be available in eight hundred years![55]   A dedicated group of scientists concluded: "All growth projections end in collapse." The future is still available to man only to the extent that he is willing to risk his relationships and position for the sake of a New Mankind. Such non-entrenched risking caused Jesus' execution as he departed from the "normal" expectation of people and their leaders.

Risk often produces pain. Our Western mind-set leads us away from recognizing pain. Luther's theology of the cross was repulsive to the classicist. Tension is the normal connection between life and the form that expresses it. Tension is painful, and often we try to get rid of it by "choosing the forms of life instead of life itself."[56]

Risky transitions require creative and responsive management of conflict. Conflict is not necessarily evil, and is an element in

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[54] Erik Erikson, Insight and Responsibility (New York: Norton, 1964), pp. 163-164.

[55] Boulding, op. cit., p. 125.

[56] Rogers, op. cit., pp. 63-64.

any evolving situation. It may be seen later as a blessing in disguise. Leadership must be cool, commited and persistent to capture the greatest opportunities, even when circumstances are darkest.

B. Desirable Changes through Transition and Transformation

Too long Western culture has been alienated from a free creative recognition of, and approach to, feeling. Previous experiences have deposited a residue of uncertainty and fear that caused us to place an excessive safety factor around our feelings. Now a new hero of culture is allowing us to recognize feeling as intellectually acceptable. Institutions of the church, in action and substance, are being excreted through new events and acceptabilities. These will carry their roles as tools of transformation.

1. Change in Understanding of Feeling
Each person is equipped inherently with an organismic valuing process. Recent studies have indicated the unique value, accuracy and wisdom of this wholistic element of ourselves, if it is not deformed by excessive influence of the culture, in the process of maturing. Oppressive conditions can severely deform this personal locus of evaluation. There is organismic commonality of value experience among individuals or groups, who are moving toward greater openness. Such people are overcoming the fear of what experience may hold, and welcome change as a part of developing life. Reflection and communication are freed to emerge, and aid us in appropriating our past, considering our true humanity and facing our ultimate commitments.

2. New Heroes and Goals "For the first time since the history of the West became distinctly Western, a powerful movement emerges, whose way is wisdom, and whose hero is the sage."[57] This quantum jump was from "tycoon bureaucrat-in-chief to sage, from conquest of whatever is to participation in it." McLuhan sees this as a critically important departure from the linear sequence society, which had enshrined the philosophy of detachment.

New goals are inherent for the historical-man, who knows he is responsible for the constitution of the future, which becomes the direction of his basic orientation. The continuing capacity of his society to develop depends upon the proportion of its resources devoted to education and research.[58] A new variety of education is essential. Its goal is the facilitation of change and learning. "Changingness," a reliance upon process, rather than static knowledge, is a sensible goal for education in our current milieu.

3. Evolving Church Institutions The transition, from institutionally, to personalistically determined existence has four aspects. First, secularization occurs through faith in the creator, and the world is seen to exist in schemes. Second, since man is an eschatological being, and is becoming, then the meaning of institution is fulfilled through authentic personalization. Third, the personalistic mobilization creates reconciliation. Fourth, the process leads to

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[57]Seely, op. cit., p. 1135.

[58]Boulding, op. cit., p. 109.

fulfillment which generates responsibility and forms new foundations for institutions.[59]

This large movement can be seen in the changing attitudes of Germans toward the Church. The disruption of the German culture by the demonic regime of the Nazis emasculated and destroyed political, social and educational institutions. The low visibility resources of the Christian Church came to focus as the "most persistent force for integration and preservation of culture and society."[60] The Church stepped forward to respond to a need with much more than an "ambulance mentality." They proclaimed a relationship to the ground of all being, and embodied a ministry in service of ultimate realities. The laity discerned the New Mankind within the fluctuating structures of the world's life.

4. Tool of Transformation Some of today's problems defy correction by any single solution, and will yield only to a whole series of innovations. Needed transformations are costly, according to Goethe: "Die and become. Till thou hast learned this, thou art but a dull guest on this dark planet."[61]

Constructive transitional crisis-living requires a comprehensive perspective. Solutions can be seen in terms both of temporal and eternal. It can be a happening within nature's order, whose deeper

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[59] Siirala, "On the Impact......." pp. 6-7.

[60] Joachim Wach, Understanding and Believing (New York: Harper, 1968), p.xi.

[61] Luke 17:33(R.S.V.).

significance is in the order of grace, for the benefit of man, from a source beyond man. Such constructive life in a kaleidoscopically changing world requires a constant inter-mixture of the prophetic and therapeutic functions, in both the individual and corporate realms. This coordinated duality will enable humans to be alert to their stimuli, which are more freely relayed through nervous systems, without being distorted by defensive mechanisms.

Openness will give freer rein for the development of adequate responses to challenges. The social sciences are opening up possibilities of testing propositions about man and society, which previously were thought to be open only for argument, persuasion, and coercion."[62] These studies are affecting basic educational philosophy and procedures, so that peaceableness can actually be increased in people, and therefore governments. Increasing opportunities for "integrity speaking" on the basis of faithful trust and respect, neither in dominance nor submission, are developing so that we can meet with "level eyes." When we've been truly listened to and heard, then we are able to look at the world in a new way, and make mutual progress.

Polarity, as a tool for life, is gaining currency. Polarity presupposes the value of distance (distinctness) and presentness. True creative dialogue is based upon polarity. Polarity encourages loyal rebels to refuse adjustment to demonic conditions, and cultivates an indignation in the services of wholeness.[63] The paradoxes

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[62]Boulding, op. cit., p. 72.   [63]Erikson, op. cit., p. 5.

of life can be solved only in the active and affirming day-to-day

living of the responsible human being. Paul Tillich points out:

> ...the seemingly contradictive requirements of self-affirmation
> and commitments beyond the self are most nearly resolved when man
> sees himself as reflecting a larger harmony, as a bearer of the
> creative process of the universe, as a microscopic participant in
> a creative process of the macrocosm.[64]

IV SUMMARY

The religious, philosophical and cultural impact of the past

five thousand years, upon our individual and collective lives, is in-

triguing and awesome. However, it provides a factual framework, upon

which we can place some reliance, and within which, we can discover

resources which can provide us with a healthy perspective to respond

to the multiple level crisis which confronts people in center city.

It is essential that we avoid being paralyzed by bewilderment, cyni-

cism or anxiety.

Movements toward both spiritual health, and chaos producing

sickness, require discriminating responses. Sickness, in society, can

often be the key toward the next step of progress. This is applicable,

whether it be individual, congregation, city, country, culture or some

combination of these.

The healing Spirit of God prompts us to move with sensitivity

and confidence past the threshold of the new era, which we face. This

transition will propel us into major transformations, in which styles

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[64]Gardner, op. cit., p. 93.

of leadership and institutional instrumentality can develop greater creative contributions.

Therefore, we need to be alert to the actual thoughts and actions of the members of Trinity Lutheran Church, and the convictions of residents adjacent to the church buildings in center city. The next chapter will provide a summary of the positions of these two groups.

CHAPTER III

QUESTIONNAIRES REVEAL NEEDS TO BE MET

The goal of developing a model for a center city Lutheran
ministry requires a familiarity with the congregation, its resources,
needs and perceptions. A questionnaire, of nine parts, was designed
for use at the two morning services, one on Sunday. Seventy-four of
the people present agreed to remain after the services and partici-
pate. The questions were answered without outside interpretation.

A second questionnaire of eleven parts was designed for
completion by downtown residents who lived within an eight block
radius of the church building. Its purpose was to provide information
on needs of people, and ways the residents thought the Church could
most helpfully respond. These suggestions will be viewed against a
background of the respondents' religious affiliations, length of
residency in the city, interest in participation in ministry, and
elements that had affected their own personal and spiritual develop-
ment. One or more families, or individuals, on each block of the
survey area were contacted by interviewers who wrote down the responses
in summary form. Ninety-three residents participated.

Some questions are common to only one questionnaire, while
others were designed to allow some comparisons between members of a
congregation, and those people who live adjacent to the church
buildings. This chapter will provide tabulated results of each
question, with comment. The overall results of each questionnaire will

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be summarized. Finally, comparisons and correlations will be drawn from the two questionnaires.

I. CONGREGATION SURVEY

The responses to individual questions were clustered under related headings selected by the author. Questions of the questionnaire are first stated. Next, the answer category heading occurs, with the total responses related to that category noted. The questionnaire was designed to elicit an anonymous response of depth and breadth. Therefore, answers required condensation through interpretation. Noted under each category are the total of each group of answers in a sub-category, which comprise the total of that category.

A. Tabulated Response to Questions, with Evaluation

QUESTION ONE: "IMPORTANT WAYS IN WHICH GOD HAS BLESSED ME SINCE COMING TO TRINITY LUTHERAN CHURCH ARE AS FOLLOWS:"

EXPERIENCES.. 28

Learning to know God 8, love 7, spiritually conscious, Holy Spirit power 4, knowing Jesus as Saviour, solving problems 1.

FELLOWSHIP.. 16

Fellowship 10, pastoral contact 2, togetherness 1, encouragement 1, family relations 1, talent utilization 1.

SPIRITUAL DEVELOPMENT.. 15

Active faith 6, assurance of salvation 2, peace 2, compassion 1, attitude improvement 1, hope 1, freedom 1, enjoyment 1.

BENEFITS.. 10

Health 6, Christian growth 1, material possessions 1,

work habits 1, simplified life.

EDUCATION.. 10

Learning facts 7, learning life 3.

WORSHIP.. 6

Sermons 4, worship 2.

The first three categories of experience, fellowship, spiritual development dominate the responses which indicates a personal and spiritual, rather than material, orientation. The dominant sub-elements, from the total response, emphasized learning to know God, love, spiritual consciousness, fellowship, learning Biblical facts and active faith. Contrasted to this was the lower number of statements on knowing Jesus as Saviour, solving problems, pastoral contact, assurance of salvation, learning life, sermons and worship.

QUESTION TWO: "THE PART OF TRINITY LUTHERAN'S MINISTRY THAT HAS MEANT THE MOST TO ME HAS BEEN. . ."

WORSHIP.. 42

Sermons 26, choir 7, worship 5, solo 3, hymns 1.

PASTOR... 20

Biblical interpretation 17, aid 1, ministry to individuals 1, young associate pastor 1.

FELLOWSHIP... 10

Christian friends 8, Lutheran Church Women 1, spiritual friends 1.

ATTRIBUTES... 7

Peace 2, Holy Spirit 1, more faith 1, more trust 1, God's love 1, salvation 1.

EDUCATION.. 5

Sunday School 3, growth of children 1, youth leadership 1.

LAITY.. 5

Intercessionary prayer 4, lay witness 1.

NEEDY.. 4

Help in trouble, grief, and illness 3; service of others 1.

The personal focusing quality of the question brought worship from lowest position, on the previous question, to first priority on this one! It raises the question of the dynamic connection between personal and spiritual experience, and what occurs at worship services It could be proposed that a fundamental Biblical, doctrinal and interpretative orientation was being valued, that went far beyond, but included pastoral contact. Since the Lutheran church is liturgical in format of worship, this basic value is seen to be deeply ingrained. Supporting sub-element data is noted with very high rating of fundamental sermons and biblical interpretation, and accounts for 44% of the total responses. A balancing observation must be drawn that a combined total of worship and hymns did not score as high as choir and solo, and far below the sermonic valuation. Christian friendship and intercessory prayer was important to a sizeable group.

Lower valuation was placed on education, lay leadership and helping the needy. Such valuation may reflect the average age of the congregation and limited economic cross-section of the membership. Rapport, on an age basis, will be relatively easy in the adjacent area. However, the development of youth, education, and assistance programs will face elements of inertia.

QUESTION THREE: "HOW COULD PRESENT PROGRAMS OF TRINITY LUTHERAN BE IMPROVED?"

PROGRAMS.. 8

> Increased participation 3, new blood 1, talent discovery 1, pulpit exchange 1, lively hymns 1, emphasize retired 1.

FINE AS IS... 7

DEVELOPMENT EXPERIENCES................................ 6

> Reliance on Holy Spirit 2, prayer 1, true love experience 1, keep growing 1, seek unity 1.

YOUTH... 4

> Youth participation 2, better leadership 1, develop 16-25 age Bible group 1.

BIBLE... 4

> More on Revelation 1, maximize pastoral teaching 1, relate bible to problem solutions 1, small adult Bible classes 1.

FELLOWSHIP... 3

> Extend self to others 2, phone call a day 1.

SOCIAL... 3

> Social hours 1, pot luck meals 1, coffee hours 1.

NEEDY.. 1

> Wider assistance of old, sick and poor 1.

None of the major categories were dominant. The sub-elements were uniform in having only one or two persons interested in each. The most common valuation was that things are "fine as they are." Therefore, no large drive exists among the members for progress in one or more areas. Desire to avoid criticism of those currently helping in leadership roles may be reflected in this valuation. Increasing the number of younger present, and participating, is beginning to be talked about, but evidently no great movement is present to accomplish it.

QUESTION FOUR: "IN WHAT NEW KINDS OF SERVICE DO YOU BELIEVE OUR
CONGREGATION SHOULD MINISTER?"

COUNSELING...6

Marriage 2, teach life 1, family life 1, emotion and mental
assistance 1, extra Bible help 1.

NEEDY...5

Visit confined and elderly 3, establish retirement home 1,
care for poor 1.

YOUTH...5

Youth work 5.

SOCIAL 5

Coffee hour 1, older Mr. and Mrs. group 1, monthly dinners 1,
men's meeting 1, activities 1.

OUTREACH..4

Door to door evangelism 2, nearby elderly 1, invite others 1.

NONE..3

COMMUNITY...2

Community social service 2.

DON'T KNOW..1

The major categories are quite uniform and are composed of
sub-elements usually reflecting only one or two people. The two largest
sub-elements may be related, although in different categories. Neither
is dominant, but may reflect a basic thinking of the congregation. The
majority of the congregation is seen to be retired people. Therefore,
a concern to "visit confined and elderly" is a natural interest for
a new or enlarged program. "Youth work," as an area of new congregat-
ional service, reflects a desire for the welfare of our culture, as

well as a concern for the continuing ministry of the congregation.

The low estate of new programs in "outreach" is a reaction whose foundation includes psychological as well as religious-historical loyalty elements. Almost all human beings are psychologically repelled by uncertainty, which is experienced in daring to begin to share a very precious, but often nebulous faith. The second set of reasons surfaced in the New Testament warning about the abuse of spiritual gifts, such as tongues. The Waldensian interpretation of scripture was an additional challenge which threatened the power basis of the Roman Catholic Church, while it was serving as primary proponent of the Faith and classic culture. Luther denounced many actions of the Enthusiasts, who rose with self-righteous destruction, after the Reformation had loosened restraints on the individual conscience These events are deeply, though usually unconsciously, involved when Lutherans try to think about sharing the Faith. These elements may be involved whenever Lutherans are indicted for not talking much about the Holy Spirit. Lutheran ways of witness need to be viewed against this background developmental web.

QUESTION FIVE: "WHAT DO YOU EXPECT PERSONALLY FROM TRINITY?"

GUIDANCE..31

> Word of God 6, spiritual food 6, spiritual growth 6, guidance in grace 3, Understand Word of God 3, Worship 2, Assistance and advice 2, sermon 1, Bible guidance 1, teaching 1.

RELATIONSHIPS...12

> Fellowship 8, participate 1, witness 1, prayer 1, chance to give 1.

SPIRITUAL GIFTS...10

Peace of mind 3, assurance of salvation 2, daily strength 2, security 1, faith 1, relation to Christ 1.

NOTHING FURTHER..8

CHANCE TO SERVE..2

Visit sick 1, good works 1.

Christian guidance was the primary response. Guidance toward the Word of God, spiritual food and spiritual growth were the large compositional sub-elements. Fellowship was the largest sub-element in all of the major categories, which reflects culture as well as a specific congregation. Interestingly, a "chance to serve" was the smallest category, in inverse proportion to the large sub-elements mentioned above. This might indicate a discontinuity between a concept of being a growing and maturing Christian, and the level of personal commitment to Christ's type of ministry.

QUESTION SIX: "WHAT ARE YOU DOING, OR WANT TO DO PERSONALLY, TO AID THE CHRISTIAN CHURCH MINISTRY?"

CONGREGATION...27

Bible teaching 8, witness 6, prayer group 6, worship 3, win souls 2, attend groups 1, Bible discussion group 1.

GENERAL..14

Anyway possible 8, more active 2, as led 1, giving time 1, telephoning 1, nursery care 1.

NEIGHBORHOOD..5

Encourage Christian action 3, neighborhood Christian living 1, aid lonely 1.

SUPPORTIVE... 5

Finance 4, improve quality of church ministry 1.

ATTITUDE... 2

Friendly 1, more faithful 1.

This broad question, related to the whole Christian Church, brought a response that was 90% related to a local congregation! Its predominant category focused on what occurred within one congreation's buildings. The multiple tangible experiences that are seen, heard, and felt have the greatest reality factors. It is indicated that the more abstract and less frequently experienced demoninational and inter-Christian concerns occupy a very small section of the regular church members' thoughts and support patterns.

QUESTION SEVEN: "DURING MY LIFETIME, GOD HAS AIDED MY SPIRITUAL
                   GROWTH BY THE FOLLOWING:"

PERSONALLY... 22

God's presence known 4, faith 4, answered prayer 4, prayer 3, God's love 2, Christ as center of life 1, miracles 1, every-day life 1, filling of Holy Spirit 1, quickening of hearing and understanding 1, overcome sin 1.

CHURCH.. 16

Shown way of salvation 3, church attendance 3, church work 3, worship 2, prayer meetings 1, a truthful church 1, sin revealed 1, teachings as guide 1, inspired by Word 1.

ATTITUDES... 10

Loving people 2, peace 1, mercy 1, contemplation 1, tolerance 1, living better life 1, understanding people 1, humble 1, positive view of life 1.

CHRISTIANS.. 9

Parents 2, relatives 2, pastors 1, wife 1, friends 1.

members 1, older people 1.

Sustained in trouble 5, trials 2, seeing shortcomings 1.

Use of Bible in the home 4.

Health 1.

The two categories of "personally" and "church" were dominant. The sub-element of the first were experienced in God's presence, faith and prayer. The "church," although often maligned in contemporary critique, made considerable contribution to the lives of a significant section of the sample. "Christians" were an important, but not dominant, part of people's evaluation. Surprisingly parents were named by only two! Since this sub-group and the "Home" category were small, another study might be needed to discover what the meaning is at this important point in the developmental process.

Adversity was named by eight times as many as health, as promoting spiritual growth. Most likely this is tracable to the Lutheran Church's teaching of the doctrine of grace and good will, as God's constitutive and primary relation to his world. Therefore, people's perspectives are sublimated beyond earthly pain, and focus on divine purpose and human destiny.

QUESTION EIGHT: "LIFE EXPERIENCES HAVE SHOWN ME THAT THE FOLLOWING
                 HAVE BEEN BARRIERS TO MY SPIRITUAL GROWTH:"

Selfishness 6, bad habits 3, lack of faith 3, myself 2, inferiority 2, pride 2, ignorance 2, setting priorities 1, refraining from giving life to God 1, failure to recognize my need 1, personal blindness 1, ego 1, temper 1, untrue remarks about me 1, old self 1, lack of dedication 1, lack of trust 1.

OTHER DESIRES... 12

Tug of world 4, please friends 3, time 1, travel 1, knowledge 1, work 1, cigarettes 1, things 1, school 1, books 1, television 1, magazines 1, temptations 1.

ATTITUDES... 7

Bitterness 1, hurt feelings 1, snubs 1, stubborn 1, envy 1, fear of change 1, pessimism 1.

FAMILY... 4

Non-church family 2, demanding family responsibilities 1, mate 1.

CHURCH... 4

Disharmony 3, lukewarm Christians 1.

PEOPLE... 2

Hurtful people 1, unfaithful majority of people 1.

NO BARRIERS... 2

SICKNESS... 1

"Self" and "Other Desires" were the two categories that dominated (70%) the responses of the other six. Studies have indicated that humans depreciate their own selves and worth, more consistently, than do other individuals or groups. The category of "Self" comprised 44% of the responses, with the largest sub-element being selfishness! This question demonstrates the extreme importance of a healthy, realistic self-image, that is freely operative, and based on a sound technology and philosophy of life.

Only two people recognized no barriers in their lives, which speaks well for the alertness of the responses. The focus of sickness as a barrier is practically non-existent, and is a strong foundational and functional point in the life and ministry of the congregation. A large number of the sub-elements should be given thoughtful consideration by the reader, since they reveal some contrary trends to that which is thought to be average for our culture.

QUESTION NINE: "THE FOLLOWING ARE IMPORTANT CHRISTIAN GOALS WHICH I BELIEVE THE CONGREGATION SHOULD SEEK TO ACCOMPLISH THROUGH THE NAME AND POWER OF JESUS CHRIST:"

ATTITUDES... 20

Love one another 8, build individuals 2, harmony 2, seek forgiveness regularly 1, smile 1, be outgoing 1, racial peace 1, humility 1, share blessings 1, courage to practice Christian teachings 1, do our best 1.

CORPORATE.. 17

Preach biblical Word 4, strengthen faith 2, speak out against evil 1, program of Go and Tell 1, pray together 1, fewer programs 1, straight forward teaching 1, Bible discussion group 1, Family Life group 1, Round Table problem discussions 1, discuss yearly plans 1, no social issues 1.

CONVERSION EXPERIENCES..................................... 12

Bring souls to Christ 5, know salvation 3, know power of God 1, seek baptism of Holy Spirit 1, love Christ 1, seek Christian commitment 1.

INDIVIDUAL.. 7

Full life witness 2, alert knowledge to life's happenings 1, grow in Christian knowledge 1, grow in Christian grace 1, regular scripture reading 1, bring Bible to Church 1.

YOUTH.. 3

Youth in church 2, youth in church work 1.

ADEQUATE NOW... 3

NEEDY...2

Pray for needy 1, care for elderly 1.

Three categories dominate (76%) the responses, and are personal rather than materialistic. The two leading sub-elements in all categories are "love one another" (8) and "bring souls to Christ" (5). The largest of the major categories reflects the basic nature of God, and the attitudinal needs of the era of transition in which we live. The second beckons toward a streamlined, functional accomplishment of Christians, seeking the corporate reality of Christ's Church. The third deals with the personal undergirding presence of God in our lives, which makes the first two possible.

However, one needs to ask why the two smallest categories, youth and the needy, should be restricted to an 8% response in the kind of age in which we dwell. Could this be a real, but usually disguised, backlash?

B. Summary of Congregational Questionaire Response

Trinity's people were blessed through their experiences, fellowship and spiritual development.

The most meaningful element was the fundamental sermons, with quite low proportion for education, lay leadership and helping the needy.

No single large interest was evident in the need of improvement of the congregational programs.

Large segment interest in developing new areas of congregation-

al ministry were not reflected.

Predominant individual expectations were for spiritual guidance and fellowship, with little expectation for a chance to serve.

Most members want to aid the Christian Church's ministry in the locus of their own congregation's buildings.

God aided people's spiritual growth, mainly, in a highly personal way, and through the agency of the congregation.

Barriers to spiritual growth were self and other desires. Contratrends to popular assumptions are evidenced in sub-elements.

Important congregational goals are attitudes, corporate identity and conversion experiences. The two least mentioned are youth and aiding the needy.

II. DOWNTOWN SURVEY

The same methodology, tabulating and evaluative techniques will be used with the Downtown Survey as were used with the Congregational Survey.

A. Tabulated Response to Questions, with Evaluation

QUESTION ONE: "HOW LONG HAVE YOU LIVED DOWNTOWN?"

The replies varied from two weeks to sixty-four years. The average length of residence was 14.6 years, with the median being ten years. Diagram one portrays a high residence duration, in the area sampled. Long Beach has an attractive climate, good industrial base and is able to retain many who have lived in the city. Its encouragement of retired people, and care of them, is reflected in the average

YEARS

NUMBER OF PEOPLE

0-1 year

7

1-4 years

13

5-9 years

16

10-19 years

17

20-29 years

13

30-39 years

1

40-50 years

11
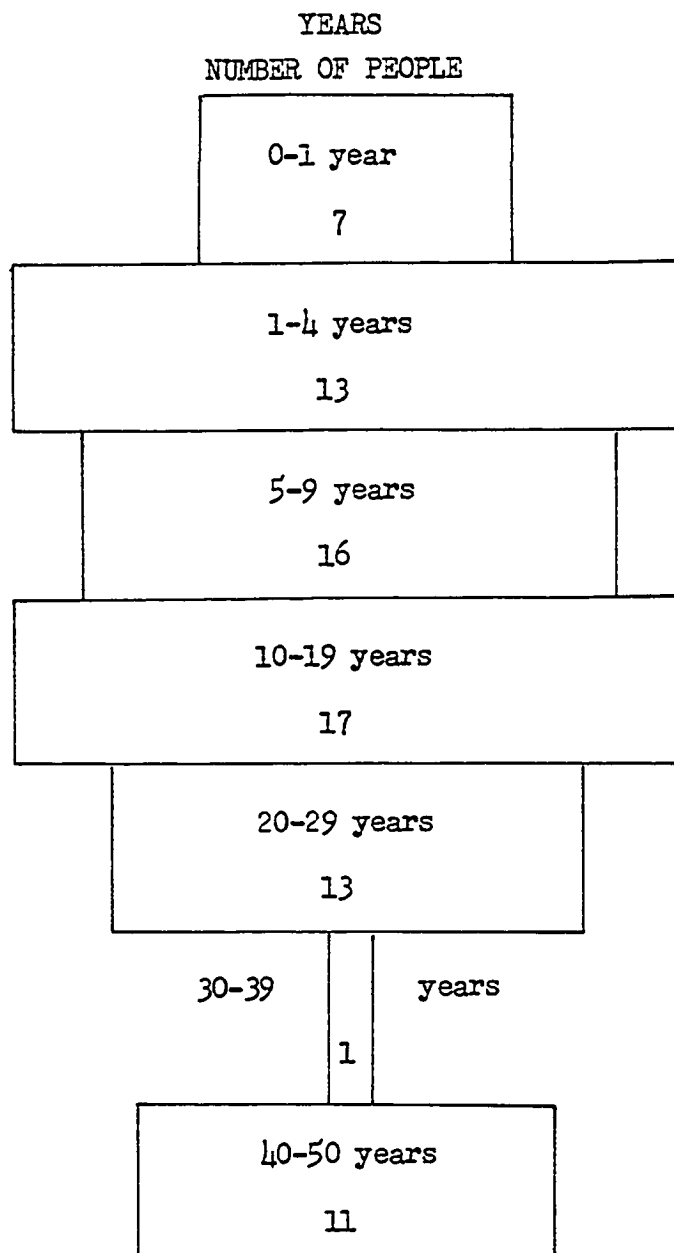
Figure 1

Downtown Residency Duration Groups

age of the residents, and in length of residence.

QUESTION TWO: "DO YOU ATTEND A CHURCH?"

Seventy-five percent responded yes, six percent occasionally, and nineteen percent no.

QUESTION THREE: "OF WHAT CONGREGATION ARE YOU A MEMBER?"

The largest grouping were the Roman Catholics who were heavily clustered around their congregation and parochial school, grades one through twelve. Other denominations somewhat approximated their national membership standings.

DENOMINATION	NUMBER	%
Roman Catholic	24	30.7
Methodist	10	12.8
Baptist	6	7.7
None	6	7.7
Presbyterian	5	6.4
Christian Science	4	5.1
Lutheran	3	3.8
Christian	3	3.8
Mormon	3	3.8
Congregational	2	3.8
Protestant	2	2.6
Assembly of God	2	2.6
Episcopal	2	2.6
Jewish	1	2.6
Seventh Day Adventist	1	1.3
Brethren	1	1.3
Church of Christ	1	1.3
Home	1	1.3
Christian Missionary Alliance	1	1.3

QUESTION FOUR: "IN WHAT WAYS DO YOU FEEL DOWNTOWN CHRISTIAN CHURCHES SHOULD SERVE PEOPLE IN YOUR NEIGHBORHOOD?"

CHURCH..23

Visitation 4, preach word 2, invite to church 2, let people know you're interested in them 2, provide worship services 2, emphasize religion 1, make God known 1, pray for people 1,

serve people 1, anyway they can 1, up to church to decide 1, night services 1, apply Biblical principles to problems 1, fellowship 1, clarify sin and evil 1.

DON'T KNOW...15

ATTITUDES...9

Love 2, treat all alike 2, friendly 1, enable people to feel part of the congregation 1, kind 1, joyous 1, members express care in own neighborhood 1.

NEEDY...7

Help needy 4, visit sick 1, charity 1, depends on needs 1.

AGE GROUPS..6

Youth programs 5, elderly programs 1.

O.K. AS IS 6

STUDY...3

Elevate minds 1, education 1, admonish to live right 1.

OUTREACH..2

Door to door visitation 1, transportation 1.

RECREATION..2

Weekday socials 2.

COMMUNITY...2

Be available to organizations 1, organize to combat crime and root out causes 1.

The two major categories, long standing church approaches and "don't know," comprised 51% of the responses in ten categories of which the second was 20%. Helping the needy was not a major consideration (9%). Outreach, recreation and community orientation, added together, comprised only 8%! The largest single sub-element was the provisions of youth programs (7%). Reliance on methods from the past and

bewilderment about the present seem to be indicated by the responses.

QUESTION FIVE: "WHAT URGENT NEEDS FACE PEOPLE WHO LIVE DOWNTOWN?"

COMMUNITY..21

Transportation 5, better low cost housing 3, crime 2, police protection 1, safe street 1, clean air 1, rid skid row 1, jobs 1, negro influx 1, two hour parking limit problem 1, place for social activities for youth 1, confusion over issues 1, insufficient money 1, clean entertainment 1.

PERSONAL..19

Loneliness 6, friendship 3, someone to talk to 2, activities 1, direction of children 1, brotherhood 1, neighborliness 1, something for teen agers 1, discover people's talents 1.

CHURCH...8

Transportation to church 4, make presence of God known 1, visitation 1, tell neighbors of God's love and salvation 1, simple language 1.

NONE...7

DON'T KNOW...4

WELFARE..2

Help old and poor 1, too many on welfare 1.

Two of the six categories, community and personal, comprise 67% of the responses. The first category has important sub-elements of transportation (8%). The sub-elements of the personal category, that are related to the need for friends, total 21%! The combination of those who feel there are no urgent needs, or don't know what they are, if any exist, provided 18% of the responses. Those who mentioned welfare needs, pro or con, represent only 3% of the responses! The results of the kind of culture we live in, and the hunger for gracious relations dominate the thoughts of those who see urgent needs. One

could begin to guess where respondents are on the socio-economic

ladder, and why welfare concerns reflected such low interest.

QUESTION SIX: "WHAT DO YOU EXPECT PERSONALLY FROM A DOWNTOWN CHURCH?"

CHURCH PROGRAMS..19

> Worship 2, age group organizations 2, more activities 2,
> counseling 1, peace 1, spiritual activities 1, tell about
> Christ 1, see people saved 1, Sunday School 1. youth program 1,
> visitation 1, hear Word of God 1, Prayer 1, strength for week 1,
> good music 1, good preachers 1.

PERSONAL CONCERN..12

> Serve neighborhood people 6, call on ill 2, concern about
> people's needs 1, transient help 1, transport elderly to
> church 1, coffee between services 1.

NOTHING...12

ATTITUDES..7

> Cooperation among churches 2, friendly 2, love 1, understand-
> ing 1, listen to people 1.

FACILITIES...6

> Place to worship 3, be nearby 1, parking 1.

DON'T KNOW...4

COMMUNITY..2

Act as part of American community 1, fair housing support 1.

The largest category, church programs, contained 31% of the

responses, of a very diverse nature, usually with one response in each

sub-element, and of a nature that has been common to the form of the

church during the last fifty years. The next largest category (20%)

was an expression for the concern of the church to deal effectively,

with personal concerns, primarily for the people in its own neighbor-

hood. Twenty percent of the respondents expected nothing personally

from a downtown church! These three categories convey the fact that

the image of the church is not dynamic, pervasive nor inter-acting

significantly in the culture, nor in the lives of downtown people, even

though most of them have an affiliation to a congregation. On the

basis of the first chapter, it would appear that the citadel, rather

than magnet, image of "community" has won the minds of a majority of

the people. Only 3% expected any personal help from the churches

in responding to community needs and leadership issues.

QUESTION SEVEN: "WHAT WOULD YOU LIKE TO DO TO AID THE CHRISTIAN MIN-
                 ISTRIES OF DOWNTOWN CHURCHES?"

    CHURCH WORK...18

        Group activities 5, anyway I can help 5, financial 4, church
        work 2, attend church 1, prayer 1.

    OUTREACH..7

        Talk to people 2, give material to people 2, call on others 1,
        daily Word in every home, bring people to church 1.

    WELFARE...7

        Help sick and needy 5, transportation 1, donate things 1.

    SOCIAL..5

        Socials 2, coach summer teams 1, neighborliness 1, senior
        citizen programs 1.

    DON'T KNOW..5

    NOTHING...3

One half of the people did not respond in any way to this

question of personal participation, initiative and leadership! Eight-

een percent of the respondees either didn't know, or would like to do

nothing. Forty percent of the respondees were interested in church

work as a way of aiding. The most popular ways were through group activities, in any way that people were capable, and financially. A third level category contained a significant block of people, 11% of respondees, who were interested in helping the sick and needy. If this is accurate for most congregations, a creditable social ministry team can be developed.

QUESTION EIGHT: "WHAT EVENTS, ACTIVITES OR SERVICES WOULD YOU LIKE DOWNTOWN CHURCHES TO SPONSOR?"

YOUTH...15

    Youth activities 14, summer athletics 1.

SENIOR CITIZENS..11

    Activities 10, senior singles' activities 1.

CHURCH LIFE..10

    Preach Gospel 1, Missionaries 1, less social and more relig-
    ious 1, prayer services 1, spiritual leadership 1, Bible stu-
    dy 1, do Lord's work only 1, weekday use of church buildings 1,
    spiritual problems seminar 1, spiritual problems 1.

COMMUNITY 9

    Assist servicemen 1, assist moral groups 1, get acquainted 1,
    support Downtown Business Associates 1, clear corruption 1,
    safety on street 1, social problems seminar 1, fill time of
    inactive people 1, meet neighborhood needs 1.

RECREATION...5

    Provide social activities 3, use buildings as recreation
    centers 1, age mixers 1.

NEEDY..4

    Concerns for sick and needy 3, bring families together 1.

DON'T KNOW...4

NOTHING..3

Responses were spread strongly (71%) and broadly across four of ten categories. The four leaders were youth, senior citizens, church life and community. A very high 24% indicated an interest in vital youth programing, which indicates that the community at large would like to see the churches stimulate an effort to make progress at this important point in our culture. Seventeen percent thought the congregation could make a strong impact with activities for senior citizens. The third and fourth categories showed no dominant thrusts, but did contain many seminal ideas.

Several of the questions' responses have indicated that the public rarely thinks in terms of the church leading at the point of recreation. The confidence is even less when it involves dealing with the needy.

QUESTION NINE: "MY SPIRITUAL GROWTH HAS DEVELOPED IN THE FOLLOWING WAYS:"

Worship 9, being a church member 4, church work 3, Mission interest 1, knowing God through church 1, associating with church people 1, sermons 1, minister's advice 1, standing by the church 1.

Closeness to Christ 2, continued active faith 2, loving God 1, a way of life 1, prayer 1, following the Holy Spirit 1, assurance of God's care 1.

Avoiding snap judgments 1, mellowing with age 1, being out-

going 1, day by day 1, being honest 1, living Golden Rule 1, ability to cope with problems 1, tolerant and seeing good in people 1.

SCRIPTURE..4

Reading scripture 4.

BENEVOLENT...4

Helping neighbors 1, noticing and responding to others' needs 1, taking care of my family 1, community service 1.

MORAL...3

Following the Savior 1, obeying Ten Commandments 1, doing right 1.

COMMUNICATION...3

Television religious services 1, religious books 1, read Book of Morman 1.

SECULAR..3

Job kept me out of trouble 1, meeting intelligent people 1, taking care of my business 1.

FAMILY...1

Trained as a youngster 1.

Responses to this question were interesting, revealing and humbling. One of nine catagories, church membership, was dominant (38%) while two, spiritual practices (16%) and personal attitudes (14%) were strong. Church membership was a strong spiritual growth factor through worship, continuity of experiences and opportunities by being a member, and the broadening influences of church work and service. The contributions through spiritual practices and attitudes showed no one dominant theme, but rather considerable diversity.

Scripture reading was a strong sub-element, but represented only 7% of the responses. Growth through moral or benevolent pursuits

were surprisingly small. Although the responents were church criented

people, only 2% named television religious services. Only 2% named

the family as a way of spiritual growth! The unused potential at

this point is staggering, and may be important as a place of renewed

study and interest by all members of the Christian church.

QUESTION TEN: " A BARRIER TO MY SPIRITUAL GROWTH HAS BEEN....."

NO BARRIERS...23

SICKNESS..6

    Six months ill 1. disabled 1, immobile 1, health 1, sick
husband 1, sick daughter 1.

FAMILY..4

    Parents 1, too busy with seven children 1, husband 1, family
difficulty 1.

CHURCH..4

    No Christian fellowship 1, cliques 1. moral and interpretation
controversies 1, wavering answers on issues 1.

FAILURES..3

    Lack of spiritual progress 1, failure to take advantage of
reading 1, failure to associate with people 1.

PERSONAL..3

    Distractions 1, self 1, broken-hearted 1.

One-half of the responders said there had been no barriers to

their spiritual growth! The largest single barrier to spiritual

growth, 13% was sickness, either of self or family members. Family,

work and church were each named by only 8%. Personal (or self) was

named least of all, 6%. This question, and its counterpart on the

congregational survey, showed some striking inversions, which will be

dealt with in the correlation of the two surveys.

QUESTION ELEVEN: "I WOULD LIKE THE DOWNTOWN CHURCHES TO GIVE SERIOUS CONSIDERATION TO THE FOLLOWING QUESTION:"

RELIGIOUS...15

How did politics get into religion 4, How to keep church youth interested 3, how to get people to see the need of God 2, how to inspire people to go to church 2, what does Christ mean to me 1, night services for Sunday working people 1, doing good, but not do gooders 1.

SOCIETAL...12

Safety on the street 2, race problems 2, how to divert youth from crime 1, how to establish priorities on poverty, munitions and race 1, clean air 1, clear corruption 1, narcotics 1, use of money 1, Supreme Court decisions 1, church cooperation with public schools 1.

ACTIVITIES..7

Teen age 6, separate programs for young and old 1.

FAMILY...2

Communicate more with parents 1, listen to children 1.

WELFARE..4

Am I my brother's keeper? 1, place for transients 1, look after helpless 1, personal, not financial aid to down and outers 1.

RECREATIONAL...2

Social visiting 1, reading and recreational room for servicemen 1.

MISCELLANEOUS...9

Don't know 5, nothing 4.

Two major categories, religious (28%) and societal (24%) surfaced. The sub-elements of each were diverse. Of all categories, the largest sub-element was teen-age activities, 12%. Welfare concern followed this area's pattern of neutrality, 8%. A "sleeper" of great

possible import is the family, 4%. A survey in the suburbs, where the child ratio is much higher, would likely show a more dominant position.

B. Summary of Downtown Response

The average length of residence, in this section of Long Beach, is 14.6 years, and the median is ten years.

Seventy-five percent of the responders were church members, six percent attended occasionally, and nineteen percent were not.

Approximately one-third of the respondents were Roman Catholic, one-eighth Methodist and the other seventeen groups paralleled national church statistics.

The ways of the church serving neighborhood people were those found acceptable during the past five decades. Twenty percent of the people didn't know what way would be best. Static bewilderment characterized the response.

Downtown urgent needs are friendship 21%, transportation 8%, public safety 8%, and housing 5%. Eighteen percent did not know of any urgent needs. Welfare was ignored.

Personal expectations from the nearby congregation was for familiar kinds of church programs (31%), concern for personal interest in its neighborhood people (20%). Twenty percent expected nothing! Only three percent expected help in community systems leadership issues. The "ambulance" image of the Church is still dominant.

The theoretical and intellectual personal involvement, in doing something to aid downtown churches, drew a response from only

one-half of those interviewed. Forty percent of the respondents named regular congregational work.

There is confidence in the church sponsoring action related to youth, senior citizens, church life and community support. The reverse was true of recreation and helping the needy.

Spiritual growth was encouraged primarily by opportunities inherent in church membership, and secondarily by spiritual practices and personal attitudes. A warning is raised when only two percent names the "family."

The existence of barriers to spiritual growth were denied by one-half of the responders. Sickness was the largest single barrier, with self named least often.

Downtown churches should give serious consideration to religious programming and experience, societal need, teen-age activities, and family leadership and development.

III. CORRELATION OF THE TWO SURVEYS

The survey responses will be correlated on the basis of the positive and the negative elements of spiritual growth; individual's expectation of how congregations should contribute to their lives personally; indications of what individuals want to support congregational ministry; and finally, what consideration, new services, or goals should be projected by the downtown churches.

The correlating questions are as follows:

QUESTION	CONGREGATION	DOWNTOWN
Spiritual Growth Aids	7	9

Spiritual Growth Barriers	8	10
You Expect of Churches	5	6
You Do For Churches	6	7
Consideration, New Services Goals of Churches	4, 9	4, 5, 8, 11

A. Spiritual Growth Aids

Lutheran primary growth was in a spiritually personal way, followed closely by the benefits of being an active member of the congregation. The Downtown survey showed predominance through congregational membership, with the spiritually personal in a distant second position. In each group, attitudes occupied the third level of importance. Other Christians occupied a fourth level with Lutherans, but were hardly mentioned by the Downtown group. The Lutherans stated that adversity had been an aid to spiritual growth, but it was not mentioned on the other survey. Both groups noted the family as a low category!

B. Spiritual Growth Barriers

Sharp differences typified many of the responses between the results of the two surveys. This cleavage may be seen in the light of the differences of theology that exist between an evangelical Lutheran orientation, and a general semi-deterministic Reformed and Roman Catholic orientation of the second survey.

Downtown survey indicated 50% of the responses revealed no barrier to spiritual growth, which corresponded to 3% among Lutherans. The dominant barrier for Lutherans was themselves, closely followed

by other desires. The personal element was last for the Downtown group. Each Sunday, the Lutheran worship service begins with an extended confessional portion. This may increase alertness to the reality of sin, but it also may cast unnecessary negative influence on the freedom of living the Christian life. The downtown group saw sickness as a small but leading barrier (13%), whereas it is the smallest named barrier among Lutherans, 2%. Family and church held minor positions on both surveys.

C. Expectations

Downtown responders two top expectations were Church programs and personal concern which totaled 50%. Lutherans expected spiritual guidance, 50%, in a first dominant category. Thirteen percent of Lutherans expected nothing further than they were receiving, and twenty-six percent of the Downtown group expected nothing, or didn't know what to expect.

D. Helping in the Church Ministry

The three leading categories of Lutheran response were related to the general support and encouragement of the congregation's programmatic leadership, and totaled 87%. The Downtown group had a major interest in church work, 40%, with welfare and social occupying 27% of their interest, with 18% either not knowing what to do to help, or not wishing to.

E. Goals and New Service for Churches

The profiles of the Lutheran new areas of congregational service, and future congregational goals, are in sharp contrast. New

services reflect a programmatic approach, whereas the future goals are strongly attitudinal!

The Downtown group felt the church should be operating in a programmatic framework, using a functional approach. Twenty percent didn't know how it should be operating. The third largest group, 12%, thought that attitudes were of primary importance. Sixty-six percent of the responses indicated that the greatest needs were those of community and individually personal nature. People downtown were interested (71%) in seeing the churches sponsor Youth, senior citizens, church life and community action. They would appreciate further study, consideration and action toward meeting religious, societal and youth needs and challenges.

IV. SUMMARY OF NEEDS REVEALED BY QUESTIONAIRES

It is proposed that the needs shall be tabulated under three headings; God, Man and the Church. This focusing and summarization will assist in a theological formulation to guide modeling a response to those needs. It is recognized that the three headings are heavily interrelated, and therefore represent an arbitrary, but useful, tool of analysis.

A. God

    1. Growing in spiritual consciousness.

    2. Knowing the presence of God

    3. Experiencing faith through trust

B. Man

1. An experience of self, and spectrum fellowship with others.

2. Education and courage for free living in the world with God.

3. Talent utilization.

4. Community living with family and city.

5. Attitudes which undergird Godly progress.

C. The Church

1. Speaks: through prayer, biblical interpretation with relation
   to current needs, for spiritual guidance.

2. Trains: through utilizing Christian experience, knowledge,
   and resources of culture and home.

3. Acts: in personal, occupational and spiritual witness, in the
   midst of human community needs.

4. Unifies: through cooperative endeavors with persons of good
   will for the advance of God's creatures and creation.

CHAPTER IV

THEOLOGICAL FORMULATION FOR MINISTRY,
GENERATED FROM SURVEYS

It shall be a purpose of this chapter to propose theological

positions related to the major categories of God, Man, and the Church.

A summary of these positions will be used to support, or react to the

needs raised by the two surveys, as summarized in part IV of Chapter

III. This interaction will be used to propose a theological formu-

lation as a foundation for developing a model for center city ministry.

Theology is a description of the understanding of the relation

between God, his creation, and man. Theology is a digested formulation

of what man has experienced totally. It is an attempt to articulate

faith in relation to the ultimates.

Theology is a science, but not a so-called "pure science,"

which is responsive to consistent reproduction of data. The maxima

of Christian faith is not subject to scientific proof. Therefore,

theology seeks to deal with a clarification of a reliable minima.

Its function is to provide an overview of life's experiences, which

leads rationally and feeling toward an integration. As such, it is

consistent with the Gospel, as it confronts the spirit of every age

with the deepest searching and questioning of the meaning of existence.

Man reflects on his own historical decisions, and discovers the

meaning of his own history![1] A philosophy grows out of the theo-

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[1]Gibson Winter, The New Creation as Metropolis (New York:

76

logical norms, and later explicates, as well as criticizes, these norms.

Theological theories are limited since they must use thin perceived human analogies to deal with infinitely rich and concrete divine realities.[2] Poetry and symbolism, unopposed to reason, are forms of a more personal apprehension of truth, that fly beyond the plodding explication of reason.

Martin Luther provides these words of kind and hard counsel to all people:

> I did not learn my theology all at once, but I had to search deeper for it, when my temptations took me......Living, nay, rather dying and being damned makes a theologian, not understanding, reading or speculation.[3]

The summary categories of part IV, chapter III, will be used as a framework for theological formulations that would be adaptable to modeling a center city ministry.

I. GOD

A. Growing in Spiritual Awareness

Spiritual consciousness has been evidenced in all previous autobiographical awareness of man. It was an awareness of relationship to a supernatural, infinite and divine power. Although observed at

Macmillan, 1963), p. 60.

[2]John Hick, _Evil and the God of Love_ (New York: Harper & Row 1966), p. 276.

[3]Gordon Rupp, _The Righteousness of God_ (New York: Philosophical Library, 1953), p. 45.

times, questioned often, it has been restored again and again. The

diety has been experienced, feared, and sought as a vast source of

power through millenia of historical knowledge. Max Mueller

delineated this tradition:

> An intuition of God, a sense of human weakness, and dependance,
> a belief in a Divine government of the World, a distinction between
> good and evil and a hope of a better life, these are some of the
> radical elements of all religions.[4]

A spiritual consciousness is commonly defined in religious

terms of current expression through philosophy and theology. Such

definitions may be comprehensive, or limited to a parochial view of

some segment of reality. A functioning definition of religion could

be synthesized from modern contributions. "Religion is the habitual

reference of life to divine powers,"[5] "a direction of the heart,"

"a progressive organization of personality with a dynamic sense of

ultimate reality as the center of reference," ". . . meaningful frame-

work to understand the indignities of chance and circumstance and the

fact of death," ". . . the sense of scruples which impede the free

use of our faculties," ". . . an attempt to deal with those loyalties

and values which are regarded as ultimate."

Spiritual consciousness can generate many forms, in relation

to its milieu. Many forms are self-abortive. Maturing people seek

to use religion as a way of disguising the fact that they are shrinking

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[4]Joachim Wach, _Understanding and Believing_ (New York: Harper,
1960), p. 79.

[5]William Hocking, _Science and the Idea of God_ (Chapel Hills:
The University of North Carolina Press), p. 25.

back, or escaping, from the real human responsibilities of living.
Some settle for a lesser God to which they are highly devoted, such
as the secularism of the Kingdom of Man, or the enshrinement of job,
family, or security. For those who have despaired of creative forces
in city and church, such as in Watts, there can be generated a
"religion of discontent."[6] Many, within affluent society, worship
at the Mount of Distraction.

Nobler expressions of religion are experienced as spiritual
movement becomes the habitual center of personal energy. Such habit
has four characteristics: The first is a life wider than selfish
interest, and a pervasive conviction of the existence of a divine
power. The second is a willing and friendly continuity with that
power. Thirdly, joy, elation, and freedom exist, as confining elements
of selfhood shrivel. Finally, comes a release toward loving, harmon-
ious relations. Day-by-day this is experienced as advance and retreat,
progress and relapse, interest and indifference, stagnation and growth.

B. Knowing the Presence of God

Martin Buber has asserted that "God alone is the Being who
may properly be addressed and not expressed."[7] The canonical

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[6]John McConahay, "Religion and Discontent I: Attitudes of
Negroes Toward the Church Following the Los Angeles Riot," (Boston:
Paper read to the Society for the Scientific Study of Religion,
October 24-26), p. 70.

[7]Carl Roger, Freedom to Learn (New York: Merril, 1969),
pp. 87-88.

scriptures remind us that "no man has ever seen God," but many have sensed His presence, in an infinite number of ways. God is dead only when we substitute our thought about him for living in response to him. He interprets and reveals himself to us, and we come to know him through an active acceptance of his promises.

A spectrum of definitions of God exists. A survey, made of youth, indicated that 75% had no clear ideas about the nature of God, and most could describe him only in terms of their childhood.[8] Such blocked development and unresolved new information generates doubts and uncertainties. Only one in six possessed a conception of God in which there was both confidence and faith. Most had a personal assent to a cultural "giveness." A tightrope of theology, which is a narrow way, sees God as being personal, who cannot be proved, but is not therefore, anti-intellectual. He must be met!

Such meeting helps us to appreciate God while comprehending only a tiny segment of Him. Our resonance with the biblical record enables more of God to be disclosed to us in the process. When we venture to affirm his reality and presence, he actualizes it, and helps us to experience his purpose in the vale of soul making.[9] We begin to understand that man's desire to avoid sin, through preference and voluntary love, is so dear to God as to justify His whole arrangement of life and creation.

The presence of God, also called revelation, is a key

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[8] Murray Ross, Religious Beliefs of Youth (New York: Association Press, 1950), p. 12.

[9] Hick, op. cit., p. 190.

mining experience in the life of any individual. People have been conditioned, by their cultural traditions, to avoid speaking of the "visitation" of God in their lives. The influential bankruptcy, of a culturally weakened Christianity, has led leaders to look toward the Eastern religions for vitality. The mystical presence of the perceived Creator is abundantly fashionable in their literature and practices. Western culture, since 1960, had begun to discover that it is acceptable to discuss the personal presence of God. My conviction is that no other single theological subject is as determinative of the vitality of religion as the sense of God's continuing, and occasionally recognizable, presence in the ongoing process of his creation!

God's revelation is not informational. He discloses Himself as being personally present. God is holy, so much "other" that any earthly symbol used for comparison fades into irrelevancy. God remains immensely more unknown than known after revelation. The major meaning of this meeting cannot be transmitted into knowledge generally current and admissable.

His recognizable visits are totally at his discretion. Any moment can be used by God as a vehicle. God comes to man, as man is confronted with the decisions of living in the present world. Therefore, every mode of knowing and becoming has potential for becoming the revelatory instant. It is important to know that most of God's activity is mediated, but he is not limited to indirect means. A lively, free dynamic chain of choices will lead us toward revelation. Our egoism will tempt us toward choices which will insulate us from the "meeting." Revolutionary meeting has been described by a preacher

. . . God revealed Himself to me, and I had such an experience of His love that I had to ask Him to stay His hand. The blessing came upon me suddenly, like a flash of lightning. I was filled with a sense of God's goodness, and felt as though I could take the whole world to my heart.

The presence of God prompts a surging cleansing action in deep and multiple levels of a person's being. Benjamin Adams describes the progressive deepening of God's reign. "The souls of men get on toward God, as a rule, by a series of crises." First came an experience of God, socially and instinctually; next, a clearer moral light. Thirdly a personal discovery of Christ; afterwards, God's vicarious actions. Finally, "I drop the body" for an open fellowship of a "soul whose affinities are with Him."

Some have gradual progressive experiences of God, others are explosive, such as Luther. The Reformation did not begin October 31, 1517, but earlier in the "innermost recesses of man's soul." Insight is an appropriate name for any of these experiences. A method of "surfacing" is experienced when there is an amorphous feeling, but with undeniable urgency, deep within our abdominal organs. It moves up through our chest and throat, and finally comes to our conscious mind-view, like a string with occasional knots being pulled out of a small opening in a box.

God moves to meet the soul struggling for its existence. Man desires the insight to resolve his turbulances, achieve interdependence and gain some sense of destiny for which he was created. God's presence produces a transvaluation of general revelation. We "know," not

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[10]Horace Bushnell, Christian Nurture (New York: Scribner,

by grasping knowledge, but by being embraced by God and others. Such an embrace is ecstacy, but does not destroy rationality. "A man does not pass from that supreme meeting the same being as he entered it."[11] The meaning and vitality of the relation has greatly deepened, and the person has received part of his inheritance beforehand. God calls the man, and the illumination from a mystical experience fuels the impulses of people like Augustine, Francis, Pascal, Descartes and Aurelius. Therefore, ministry must be considered from the aspect of both continuity and discontinuity. The bearer of "Word" will stimulate new forms, without being dominated by the masses, and remain true to the refracted vision in his person. It is not a clear complete view of goals, but a firm conviction about who and what matters, that has a refining influence on the continuity of experiences.

> The certainty of God's government is found not by observation but by communion. It comes not by science but by surrender. It lies not in the knowledge of the laboratory but in the secret of the sanctuary. Those who have been very sure of God have pillared their certainty upon their own soul's fellowship with Him.[12]

A joy, obedience, yielding, surrender, or subordination, are natural byproducts of a visit from God. A person cannot be told they ought to have had such a visit. The visited one can only go ahead and live more fully through the illumination, and confirm its truth in progress. It is not an "ought," nonetheless, one must. It is

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1912), p. 100.

[11]Martin Buber, I and Thou (Edinburgh: Clark, 1953), p. 109.

[12]Roy Burkhart, How the Church Grows (New York: Harper & Brothers, 1947), p. 101.

"summons," then "sending." It does not lighten life, but makes it heavier with meaning. This meaning is not a definition, but rather a dynamic momentary seasoning, that presses one forward in life, on tiptoe and expectancy. It has more certitude than sense perception or mental analysis, and takes pathological form only when interests are restricted, or intellectural alertness is narrowed.

Experience of this high level implies a "familial" relation. Jesus was called the Son of God, and believers are pleased to be called the sons of God. God's grace "confronts us as love, opening up our future, with the emphasis on living in sonship instead of sinship."[13]

Faith and commitment are ways of knowing hidden meaning, by entrusting ourselves to the intimations of its yet unseen presence. Taking a chance on the truth that is beginning to come through, "is how and when the truth comes through to him." "Born again" means one has the traction of living by faith, and has the participant-observer attitude, rather than spectatoritis. This vital growability is finding meaning, and is willing to relinquish it, on the confidence of God's promise of more meaningfulness.

C. Experiencing Faith through Trust

"...but my righteous one shall live by faith: and if he shrink

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[13]Edward Ray, "Kerygma and Myth," Term paper in course, "The Person and Work of Christ," Pacific Lutheran Seminary, Berkeley, 1965.

back, my soul hath no pleasure in him.

But we are not of them that shrink back into perdition, but of them that have faith to the saving of the souls.[14]

Faith is the persistent trusting of one's being to the Being, "to be rested, kept, guided, molded, governed, and possessed forever." It is an uncoerced alignment of human life with creative and redemptive power," and occurs at the coincidence of God and man's wills.[15] Faith generates freedom and obligation of high degree, at the same moment. This "radical receptivity" is suprahistoric and communicates on the level of faith to faith. Over-arching concern universalizes each particular and moves toward whole realization and living by inherent potential. Potential is freed by letting our experiences carry us on.

The authority of Christian faith is brought to its core strength by a declaration of Conzelmann. "The only datum which can be fixed historically is the naked fact of Jesus' having existed."[16] Humans cannot inquire behind the kerygma for legitimation. Rather, to be "in Christ" is to have found the center of authority in Christ. Such pointedness smashes many shrines, or crutches. Our culture is in dire need of people who have this center of authority and strength.

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[14]Lewis Sherrill, The Struggle of the Soul (New York : Macmillan, 1951), p. 16.

[15]David Roberts, Psychotherapy and a Christian View of Man (New York: Charles Scribner's Sons, 1950), p. 69.

[16]Hans Conzelmann, quoted by Rudolf Bultmann, "The Primitive Christian Kerygma and the Historical Jesus," in Carl Braaten and Roy Harrisville, The Historical Jesus and Kerygmatic Christ, (New York: Abingdon Press, 1964).

That strength in Christ becomes evident, when a person enters responsibly into "thus."[17]

Emphatic identification is the way that one being reaches another. Christ is not an idea, but the "bodying forth" and the "living into" the frontiers of faith and trust. This corporeal movement breaks old determinations, and grows from a new self within, powered by love, and purposed in accord with God's stream of life. Hebrews recognized a man begins to exist when he commits himself to the eternal acting in the temporal. The commitment may requires steps that are divesting or accumulating. Bhagavad Gita reminds one, "only those need renounce worldly actions who are inwardly attached thereto."[18]

II. MAN

The salient survey elements that are relegated to the theological category of "man" will be considered in five functions, as noted in part IV of Chapter III.

A. Experiences of Self and Fellowship with Others

1. Self Selfhood means at least three things. First, each

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[17]Herbert Braun, "The Significance of Qumran for the Problem of the Historical Jesus," in Braaten and Harrisville, op. cit., p. 77.

[18]William James, Varieties of Religious Experience (New York: Longmans Green, 1902), p. 353.

person is an active agent of his own life, with the right to decide, have feelings and ideas. Second, the person actually has an ability to live for his own good, as well as for the good which others hold, and pursue. Third is a power to be humble, to see ourselves as mixtures of good and ill. Selfhood involves living beyond prestige, defensiveness and evasiveness. We need to be able to see ourselves requiring release and reconstruction, in need of renewed contact with our Creator.

Self is blocked when a person cannot be open. Nature has a way of opening us through many channels. One channel is the quality of our dream life. Those parts of our being, which cannot be assimilated by conscious mind, come into the semi-view of our dreams. Deeply intermixed with them are collective unconscious sign memories of the archtypes of the human race.

Other people can be of invaluable service in our self recognition. A native resonance exists in all people. Achievement of selfhood is possible only through recognition of other selves. The high regard for individual selves is what is distinctly human about society. A person's dynamic equilibrium is empowered by a network of recognition and response. A premature attempt for affirmation and recognition can drive one to a life of self-justification. This inhibits speaking and hearing. Watts disclosed that blockage accelerates the linkage between "invisibility" and violence. The violated may become violent!

The distinction between self and egocentricity is very important. A historical Palagianism must not be allowed to blind us to the great value of latent assets. Man's desire to exercise his talents

should be encouraged, and not be regarded necessarily as pride. Any

conception that the world is in orbit around a person needs early

correction. Egocentricity is too great a confinement of the self. It

places one in a reaction pattern, with creation, that leads to strife

and insecurity. Therefore, Kenneth Boulding's perspective can enable

us to avoid a set of frustrations, through native humility:

> In the scientific image, man is an occupant of a minute planet,
> revolving around a minor sun in an insignificant and remote
> area of a commonplace galaxy in a billion-galaxied universe.[19]

Significant differences exist between a native polarity, with

its dynamic complementation, and the divisiveness exhibited by a

pathological self. The circumstances of Aurelius' (St Augustine)

life were sufficient to produce a shattered pathology. However, the

love of God propelled him past the debris of his early life, to lead

others to be great witnesses to God. He avoided a re-imaging of him-

self that sacrificed the reality of his own talents. Aurelius dis-

covered a reconciliation of "opposites," rather than a sterile "con-

sistency," that would deny and eliminate the multifaceted richness and

divergences of his inner person. This appreciation of the comple-

menting polarity of his finitude and his relation to the infinite

gave his life the attractiveness to impress leaders for at least

fifteen centuries.

Pathological selfhood was described by Luther as the Fall,

which was actually an attempt to rise higher than man's design capa-

bilities, to command reality. This maladjustment denies, to awareness,

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[19]Kenneth Boulding, _The Meaning of the Twentieth Century_ (New

significant sensory and visceral experiences, which are not symbolized and integrated in a person's self-gestalt, and produces a derangement of human nature, called sin.[20] The "Breach-of-the-We" causes the ego to emerge as a false dominant image of the real self. This off-centeredness causes the complementary capacities of faith and reason to be at odds with one another. Egocentricity underlies neurotic sickness, and impairs efforts to find oneself.

2. Fellowship Industry is discovering that man craves to be treated as more than the function he performs. He wants to be a subject, not an object, a human being. Carl Rogers believes a commonality will surface as people are inwardly free to choose what they value. People do value the survival, growth and development of themselves and others. Maturity develops as satisfactory fellowship exists among people who are dealing with emotions, attitudes and ideas, in group situations, structured on a voluntary basis of free association in a permitting environment.[21] Autonomy is a step of the maturing process, but maturity exists in our living through one another. Risk is required. "God risked full alienation in the hope of full fellowship."[22] The risk of interdependence was seen to be essential in a study made of a combat corps in the Tunisian campaign of World War II.

York: Harper & Row, 1965), p. 57.

[20]Hick, op. cit., p. 378.

[21]Harry DeWire, "The Group in Christian Education," Religious Education, XLVI (November-December, 1951), 329.

[22]Hick, op. cit., p. 378.

This life and death study revealed that self-transcendence was more "human" than the ability to say "I."

Anti-fellowship is based on the sin of seeking security at the expense of other life, and thus is founded on a lack of trust of the Creator. It flowers from the delusion that a man's fate rests in his own hands, and ignores the huge currents of life, and their determinative power. "Autonomous" isolation causes restlessness until the person finds a group that values him for who he actually is. Isolation inhibits thinking, growth and learning.[23] Symptoms of this malady are recognized to the degree that we stereotype and label others, and thus legitimatize the splintering of the human community. Rebuffs are threats that can lead to withdrawal, and finally isolation. Degenerative isolation stimulates fear, competition, hostile relations, and the lack of love.

B. Living in God's World

1. Education The common inseparable roots of knowing and being in Western culture, are not discoverable until we go all the way back to St. Augustine. He emphasized the immediate, intuitive self-knowledge as of a high degree of certitude. His views of God's Gospel were a correction to the killing letter of Pharaiseeism and the native-endowment intoxication of the Greek. Such participative knowledge points beyond itself to the whole and provides a means for "living into" the new reality of the future. Whole-seeking response catapults one

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[23]Wesner Fallaw, "The Function of Groups in Learning Christianity," _Religious Education_, VL (November-December 1950), 2.

beyond the quagmires of sin, to focusing on living with God's right-eousness. True, man is vulnerable, but his state of mind should be primarily oriented toward his pilgrimage with God, so that it can become an actual journey.[24] This whole-seeking takes one toward holism, functional, dynamic, and purposeful responses. Thus, the answer in life does not pop at once, as solution of a riddle, but is discovered as a victory in battle!

2. Courage   Humans require courage to live, since it involves advancing again and again beyond the formerly supposed limits of one's life into previously unrealized possibilities. Tillich calls this "deciding knowledge." The truth a person seeks requires that he bet his whole existence on its being the truth![25] Such existential know-ledge is not a proposition of the head, but a decision that literally makes all the difference in the world, and is a "new departure," a new sense of cosmic aid redirecting human energies. Harry Stack Sullivan observed that "most of the ways one goes about being human could be different from anything we have ever heard of."[26] Such living becomes a real thrust into life. Even disease can be heard as a voice of nature saying "You must become your whole self."

God's brand of courage takes us past the physical body restric-

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[24]Sherrill, op. cit., p. 6.

[25]Editorial, "That Blessed Word, Existential" The Christian Century, LXXII (November,30, 1951), 1390-1395.

[26]John Casteel, The Creative Role of the Interpersonal Groups in the Church Today (New York: Association Press, 1968), p. 18.

tions of life. The gospel writer's record of Jesus' words focuses courage. "Whoever shall seek to save his life shall lose it; and whoever shall lose his life for my sake shall find it."[27] It is in this mystery of self-sacrifice, of release from compulsion to save self, that creative energies are tapped and released. We are no longer captives of fear. Our finite and transient existence is now available for Godly use, unhampered by the anxiety of self-centered reactions to real life.

The "gallery" of our life is God, not sub-human attractions. Life strides beyond needing convenience, and pleasure, when it can be offered meaning and purpose. Then there is passion and energy for both magnificent rows and reconciliations, and the surge of soaring and sensitive feeling.

3. Free Living Life has elan. The elan has potential, but not necessity. Willing is part of the potential. Sin can be seen as a refusal to respond, and damnation as an exclusion from response. John Bunyan noted "There is a road to hell, even from the gates of heaven." He saw God's activity in humans, being fulfilled through authentic humanhood, as it makes its way of decisions through the process of becoming. Such activity is not ultimately determined by institutions of Earth. Partial determinisms may exist, but history disclosed that each is subject to foreclosure, usually through the experience of panic. Panic can be viewed as a way of noting the close

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[27]Luke 17:33.

of an "age," after which new freedom can emerge. If we submit to capture by institutions, or any other idol, then we are enslaved, and have only the option to become fugitives from our selves.

4. In the World with God   God provides a standing invitation to move with Him in His creation. Frederick Godet powerfully says, "It is not in the heavens we find God; it is in God that we find heaven."[28] St Augustine knew this many centuries before, "For Thou hast created us for thyself, and our heart cannot be quieted til it find repose in thee."[29]

Primary sin obscures this invitation, and tempts us to turn from the highest good to some lesser good. Jesus saw that man cannot "survive" without singleness of vision. The dichotomy of time and eternity cannot rule in the same person. Integration of personhood occurs after we have entered a peace with the Creator of cosmos. This peace comes with the proud man, after his broken spirit has been transformed into a contrite heart. Then, even the distortions of the past can become occasions of the life-giving presence of God.

C. Talent Utilization

1. Created to be Artists   Man is an inquisitive, exploring creature. His potentialities and native wisdom yearn for release to utilization. If this divine motion is not shattered, it will lead

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[28]Wach, op. cit., p. 105.

[29]Dorothy Phillips, The Choice is Always Ours (New York: Smith, 1948), p. 7.

to flowering and production of fruit in due course. Man is destined
to be an artist and lover, in the image of his Creator. It is the
way he discovers his ultimate identity and meaning. If this is thwart-
ed, man becomes a stunted, petulent, dangerous and predatory being.
"Destructiveness is the outcome of the unlived life."[30] MacKinnon
noted an essential element for the survival of society: the creative
person is better able to "relinquish conscious control and to face,
without fear and anxiety, the impulses and imagery arising from more
primative and unconscious layers of the personality."[31]

2. __Commitment__ Commitment is a total organismic direction.
It is discovered only within one's self. It is a thrusting-trust, of
God and one's person, able to operate with some degree of unity. Life,
meaning, purpose and commitment are inseparable in normal human action.
Jacques Maritain caught the theological and philosophical impact of
decisive commitment: "God has the first initiative in the line of
being... and I have the first initiative in the line of non-being."[32]

3. __Urgency__ Ancient Athens showed mankind the folly of trying
to monopolize advantages, rather than widely distributing them. Talents
are given to be utilized for the up-building of all people. Jesus

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[30]Sylvia Ashton-Warner, _Teacher_ (New York: Simon and Schuster,
1963), p. 82.

[31]John Gardner, _Self Renewal_ (New York: Harper & Row, 1964),
p. 36.

[32]Jacques Maritain, _God and the Permission of Evil_ (Milwaukee:
Bruce, 1966), p. 41.

beckoned, "Be ye therefore perfect, even as your Father in heaven is perfect." This perfection means using well all that is at your disposal. Death is one of the experiences that reminds us of the urgency to use talents. A survey of youth indicated that three-fourths did not feel their individual lives were very important. This conviction saps creative energies. John Donne would reverse such despairing thinking: "No cross is so extreme, as to have none..."[33]

D. Community Living

The early Greek polis, the transposition of the village, was the place where people came together in pursuit of a better life. Earlier, the village had fostered the habit of taking counsel together, without class or vocational cleavages. The market place's most persistent function was communal meeting place. Lyman Bryson has proposed that the "purpose of a democratic society is to make great persons," by developing the inherent abilities of people.[34]

Urbanization requires dislocation of people from a whole spectrum existence, to a specialized existence. It may promote forms of enslavement, regimentation and tyranical force. It tends to enshrine the edifice at the frequent expense of edifying people. Devices are used to compensate, such as the fictional relations of television serials. Such devices can become comfortable imprisoning webs. The web of self-indulgence is an escape, that assumes the best of everything is unrelated to purpose or effort and discomfort is to be

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[33]Wach, op. cit., p. 95   [34]Gardner, op. cit., p. 27.

avoided at all costs.

"The struggle for metropolitan unity is also the struggle for a human society."[35] Such unity is always in a precarious balance between aggressive self-expression and some degree of inhibition, without which a person cannot live as a socialized human being. This delicate balance was tested in the Watts uprising of 1966. Only one year before rioting began, Los Angeles had received an award for its excellent race relations, in concert with the passage of the most important civil rights legislation of the past one hundred years.[36]

E. Attitudes

Man has both instinctual and conditioned attitudes. Instinct leads immediately, intelligence cautiously follows. The unreasoned and immediate assurance is deep within men; the reasoned argument is a surface exhibition. Our instinctual sensuality can sharpen our awareness of the orders of nature. The formative days of Greek culture generated Olympia. It stood for the body as the active physical expression, through disciplined play, of the human spirit.

Attitude change can be facilitated by changing relations with other people. The value patterns of groups exert a determinative influence on attitude changes. The previous theory of "reversion to complacency" is now being modified toward "desire for new experience"

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[35] Winter, op. cit., p. 11.

[36] Raymond Murphy and James Watson, "The Structure of Discontent: The Relationship Between Social Structure, Grievance and Support for the Los Angeles Riot" in Los Angeles Riot Study, Institute of Government and Public Affairs, U.C.L.A., 1967, p. 1.

as being one of the four most basic wishes underlying human attitudes
and behavior.[37] Simplistic subjective delusion about transformation
of whole personalities is to be avoided. The attitude that has been
dropped is still latent and can operate from the unconscious. Even
a new attitude, born of a conversion, can become one-sided in time.[38]

Desire for safety can become a paramount attitude. Inner-
most feelings and thoughts recede in importance and must be silenced.
No longer are they determinative parts of life. The person is no
longer highly and creatively responsive. He is driven by externals.
Alienation and confusion result. Direction of attitude development
and foundation are far more important than what the current group of
major attitudes are.

<h2 style="text-align:center">III. THE CHURCH</h2>

The English word, church, is literally derived, from the
Koine' Greek, as the called out. Dogmatic Christian theology embel-
lished the word. People sense God's call to sonship. By faith, He
leads them to accept His acceptance of them. God overcame sin and
death through Jesus. This overcoming love leads people to an aware-
ness of being reworthed, or redeemed. A continuum of dynamic moment-
by-moment life from above begins. Ecclesia is previously related to
the Hebrew words Qahal and Neneseth. Its connotations include the

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[37]Goodwin Watson, *Concepts for Social Change* (Washington:
National Training Laboratories, 1967), p. 12.

[38]Hans Schaer, *Religion and the Care of Souls in Jung's
Psychology* (New York: Pantheon Books, 1950), p. 64.

the sense of a local assembly and that of a whole people."[39] Christianity is a religion of the congregation, rather than of the temple. Its theological overtones make it the equivalent of the eschatological remnant of Israel. However, the church is essentially not an association of religious people, but the activity of the living God, who calls, blesses, and works with the human race.

The justification of the Church is the ability of its corporate life to point beyond itself to God, not primarily the perfection of its members. The mere existence, and persistent activity of the individual Christian communities, did more than anything else to bring about the extension of the Christian religion. The Church, as living organism, excretes a continuum of cultural institutions. This vitality excreted a great experiment, the mission to the Gentiles.[40]

A. The Church Speaks

The Church is responsible to speak dialogically with each generation, toward the accomplishment of God's purpose in the destiny of people. Confidence in the future is needed for man to be free. A future is not possible without hope, based upon faith. Openness to the future, the call to faith, is the proclaiming work of the Church. The final authority of this message is discovered in the power of the living Word of God. The power cannot be confined within words, and

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[39] J.C.G. Grieg, "The Eschatological Ministry" in The New Testament in Historical and Contemporary Perspective (London: Oxford University Press, 1965), p. 22.

[40] Martin Marty, Lecture at School of Theology at Claremont, 1973

is expressed through additional feeling and acts of liturgy, that is, the people serving God with their worship.

1. Through Prayer Prayer has been described as "reporting for orders," "conversation with God," "waiting on the Lord," and communion between mortal and immortality. Jesus was not concerned with defining it, but rather in living through it. Prayer is a way of doing business with God. Its scope ranges from mundane to magnificent, from temporal to eternal, from material to spiritual. Some prayers rise from deep within man, as a great sigh, too far ahead of his conscious comprehension to be refined into semantic words.

Luther translated Psalm 37:7, "Be silent to God and let him mold thee." Equanimity, receptivity and peace, instead of tenseness and worry, occurs with a shifting inner equilibrium. This often comes about, not by doing, but by relaxing, and leaving the burden in God's care. This dedicated abandonment is a high form of taking God at His Word.

2. Through Biblical Interpretation The Church and the Bible stand in creative tension with one another. The biblically recorded revelation calls the Chruch to be accountable for its stewardship. The Church must interpret the Bible. The scriptures are normative for all teaching, since it crystallizes the primary shape of tradition. An aberration of this normative teaching can exist in mind-centeredness in biblical terms. Mind-centeredness grows out of an extreme biblicism which seeks to build an abstract word-founded world. Such a standard-ized world leads to a methodology where there is no confrontation be-

tween the theological and empirical. This biblicized form of a
theology, becomes preferred over God's actual saving action and re-
demption!

Jesus was concerned with immediate experiences of the common
life, in terms of its eternal value. He knew that ultimately souls
are attracted by presenting God as He actually is, whose force is
breathtaking and life bestowing. Too often, the current crisis in the
Church is seen in the detachment of people, without the most funda-
mental grasp of the meaning of Christian faith. Christian understand-
ing of life is still highly "incommunicado." Let it be said that the
Church is not to be a whipping boy, or a vicarious goat to be driven
into the wilderness. All humans seek to avoid deep valleys of life.
Luther discovered that "God purposedly leads us through them in order
to make us receptive to His Word."[41]

3. For Spiritual Guidance Phillips Brooks never tired of
impressing youth with the wondrous fact that obeying God is freedom.
He believed a Christian person is one developed to their normal con-
dition, and it is sin which is the intruder, that cramps and distorts.
It is essential that our hunger for dedication be directed to worthy
objectives. Such objectivities are not impractically spiritualized.
"The body is the temple of the Holy Spirit," and is part of the essence
of humanity.

Spiritualism and arrid naturalisms are objectionable. The

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[41]Hanns Lilje, Luther Now (Philadelphia: Muhlenberg Press,
1952), p. 189.

Church has sought to protect man from any deletarious effect of immediate spiritual experiences. The Church reserved its obligation to declare whether such revelations were authentic. The Reformation removed some ritual and dogma, which caused man, exposed to God, to often unconsciously retreat to the supposed safety of his childhood religion.

The churches, occasionally can live with the insight that the best way to "pass from defensive rationalizations to secure faith is to let doubt, inconsistencies, confusions, and rebellions come out into the open...secure faith rests upon an integration between rational belief and emotional commitment."[42] Great spiritual guidance can be experienced in a community of believers, whose context is bearing one another's burdens. That atmosphere generates hope.

B. The Church Trains

Dean Inge said "Religion is not taught, but caught, from someone who has it. We learn about the spiritual world from someone who has been there."[43] It is the mystery of the ecclesia, as the living fellowship of the Spirit, that it has a vibrant order without being legally organized. However, this ordering by the spirit, can be subverted toward a compensatory reaction of legal administration, designed to operate when the plenitude of the Spirit is lacking. A creative contemporary learning experience is now occurring through group dynamics, to aid otherwise meandering non-related Christian lives toward spiritually developed interaction.

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[42]Roberts, op. cit., p. 72.   [43]Wach, op. cit., p.117.

1. __Through Christian Experience__ The structuring of an individual or group is not de novo. There is always some value matrix, with which interaction occurs toward gaining satisfaction. A religious education, capable of worship, relates its training with reconciling justice and love to develop new dimensions in people. A vision of God creates new dimensions in people. Biblical religion developed a theology of learning based upon transfiguring experience, within the community of faith. This experience realized that "reason needs grace, to direct will and passion, so that knowledge can become virtue."[44]

2. __Through Christian Knowledge__ The interpretation and expression of the Bible and other sources of Christian knowledge must be dealt with very carefully. The broad categories must not be dealt with presumptiously, as noted by some in the quest of the historical Jesus. The great overarching scriptual picture and statements need to be worked with in a sensitive and perceptive way as typified by Martin Kahler, in the nineteenth century. On the other hand, we need to be careful in uncritical acceptance and application of the theories from other disciplines. The uniqueness of the Church and the nature of man were too directly related to a study of animal behavior. Either of these contributions will require reinterpretation through each generation's thought forms.

A growing accuracy in Christian knowledge requires that we

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[44]Aarne Siirala, "On the Impact of the Personalistic Era for Theological Education," (Waterloo: Waterloo Lutheran University, 1963), p. 22.

realize our primitive super-ego is a makeshift developmental mechanism, and is not intended to remain as the central support of a developing life. A continuing digestive reevaluation needs to be standard in life, so that man can profit from all inputs to him. He must decide early that the emotional forces in human life are too strong to be directed and controlled by rational process alone.

This is seen in Luther's interpretation of scripture. The subjectivity of his own development and crisis experience dominated his theology. The biblical Word of revelation was the objective norm for him. However, it was not the total objective tradition of the church, but his own spirit alone, which interpreted this objective Word. One of the strengths of Luther's insight was that man knows the truth insofar as he participates in it. Realistically, he saw this world as a sphere of very creaturely existence, in which finite person may emerge and become "children of God" and heirs of eternal life. The good is not primarily the paradise lost, but is yet to come in its full glory and permanence.

Many results arise from scripture study. The Qumran monastic movement was a withdrawal from the world. Phariseeism was a separate-ness in the world. Jesus proclaimed we are our brother's keeper. His life of ministering love mirrored knowledge, tact and charisma. Full devout living teams with knowledge so that free suggestion does not degenerate into unappraised habit patterns, followed mechanically, that will not hold in times of great internal or external disturbances.

3. **Through Resources of Culture** Central thrusts of five

millenia of civilization have been in terms of conquest, control and domestication. To be in the world as lovers is almost unthinkable, until man gazed into the possibility of nuclear halocaust. It should be admitted that culture has greatly shaped the church, sometimes to the detriment of its message and function. Fear of unpopular causes has sometimes led elements of the Church into the safe function of being primarily an "ambulance" for the established culture. The established systems have shattered lives, and the church has devoted its major efforts to picking up the pieces, rather than dealing more prophetically and creatively with causes.[45]

Stefan George, agnostic, served Christendom by his philosophical-poetic assault and victory over a religious positivism, through his stark, deep religious paganism.[46] Without this minimal religious datum, individuals are at the mercy of moral relativism and cultural ideologies. His clarion call has reawakened some Christian Church members to their own faith and its potentialities.

The resources of the home can provide love, which causes a person to bloom and develop his uniqueness. Such love is appreciative and not possessive, and critically needed in people's relations with negroes. Negro family structures had previously been destroyed, along with tribal identification, religion, language and culture. The home is more than a place to lick our wounds and find refuge and lei-

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[45]John Harmon, "The Church and the City," (Massachusetts: Presented at the Annual Convention of the National Catholic Social Action Conference, January 15, 1969, (Mimeographed).

[46]Wach, op. cit., p. 26.

sure. It is a dynamic core. The quality of home influences is potent in the determination of a person's ideals. Those influences are not usually transcended, which demonstrates their essential value and priority.

C. The Church Acts

The vitality of the Church, and Athen's two centuries of intense creativity, grew out of a large body of people who acted, and drew little distinction between family, wealth, or professional status. Such free moving groups can proclaim freedom to a world standing in need of the encouragement of actualized hope. The acting message of hope, of the Church, proclaims a relation to the source of all beings, and embodies a ministry in service, mediating the presence they proclaim.

The church in action is constantly modifying its identity. Its message regains virility whenever it is future oriented, intentional and action centered, rather than merely a reactive formation. Its authority is derived from its current mode of actions whenever moments of dialogue overcome the fear of the risks of creativity.

1. __In Personal Witness__ The faithfulness of God, and appreciation of the priesthood of all believers, is the foundation of personal witness. That priesthood acts out its convictions and discovers its authenticity, in the presence of God. Our roots are not viewable, but the fruit of our doing is. What is real for the other person, only he knows. A person's witness is to what is going on in him. His personhood is developing in response to some communal being, or lack

thereof. A youth survey noted 72% felt that thought, study or discussion with friends was more effective than prayer, church attendance, Bible reading or discussion with a minister.[47] This point emphasized the great value of personal witness of the scattered ecclesia.

The power of personal witness is seen in the lives of those who can stand inside themselves, and respond out of who they uniquely are, as well as interacting with others. It is within, that Kyrios announces His lordship and presence. From this datum comes Augustine's amazing "love and then do whatever you like."[48] Such mysterious freedom grows out of reverence for life. The saint does good and is progressively freed for fuller companionship. He no longer is motivated by "doing good," but can relax and let good work through him.

Augustine was so interested in the growth of all, that he sought to make clear the stumbling blocks that could exist in the Church. He desired that all confirmands might complete that good run in life, which they had begun with him. Therefore, he encouraged the God-man experiences, rather than conceptual formulations about it.

2. In Occupational Witness The deeper meanings of church-life are more easily discovered in seeing and doing, than in hearing. Primarily, contributions come, as discovered in the Academy Movement in Germany, through comradeship in working, in a mutual enterprise. Too often, worship through words is substituted for worship through

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[47]Ross, op. cit., p. 146.

[48]Fritz Kunkel and Roy Dickerson, How Character Develops. (New York: Charles Schribners' Sons, 1940), p. 177.

work. Christianity is transmitted in virile form in face-to-face relations in realistic situation.

Responsibility, in the arena of occupation, was placed in sharp focus by the Nuremberg Ethic. This cultural definement, resulting from established inhumanities, declared "the individual is legally and morally responsible for his conduct in affairs of state, even though that conduct may be an acting out of orders from superiors."[49] Cultural power configurations exist in surprising places. Los Angeles discovered that the regular meeting of the Knudsen Milk board of directors comprises most of the great power people of that municipality. Occupation is a vital arena of witness!

3. In Spiritual Witness Life in the Spirit, is here and now, and is a radical transformation embedded in the expression, resurrection. This new departure has a true piety, and is no pietism. It emerges in the engagement of the Church with the world. Piety is the subjective or personal expression of the objective or corporate ministry of the Church in the world as it is. A piety, appropriate to metropolis, will emerge when the churches become the servanthood of the laos. A Christian style of life is the result of a genuine ministry, not the vehicle of engagement with the world. William Stringfellow brings this insight to sharp focus through his extensive witness as lawyer, worshipper, and social organizer.

Charisma has generally given way to institutionalism, but

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[49]David Olson, "Perspectives on Political Violence," Dialog, VIII, (Winter, 1969), 2.

keeps rebounding. This is based on more than random causes. St.Paul proclaimed that charismatic gifts must be subordinated to the freedom and yoke of the Lord, as the ground and energy of a properly ordered church. This approach removed all guarantees of spiritual success, except the important one. It is that "the One who started the good work in you will bring it to completion." (Philippians 1:6). This was a vote of confidence that definition would never take precedence over the concrete actuality of another's being.[50]

This was an important step, since the weakness of man seeks out crutches and idols, and declares them primary in life. Even that which is spiritual can be perverted into idolatry. Provincial gods are discovered in fertility yearnings, worshiping the tangible in a temple, the Church in a pope, the Bible as a paper pope, Jesus as a fad or fetish, and an anthropomorphic conception of God, who cannot be confined in thought. These pseudo-gods crash when the Church recognizes itself as the voice of the Spirit, in a re-creating exchange with the world. A defensive, or safety deposit box, image of the Church is insufficient, and requires the vision to be the incarnated Spirit of the Master. The Christian serving that Master will have a forward, not a backward look.

The mature religious person has the call to accomodate all atoms of experience, through the leading of his infinite and unifying Lord. Rituals are magnets that attract diverse atomicity toward

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[50]Franklin Littell, "Christians in a Violent Age." _Dialog_, VIII (Winter, 1969), 37.

seeking the real ground of being, and then identity, through a hard ethical struggle.

D. The Church Unifies

God is one. It is consistent to assume that His activity in people in the world would provide unifying ministries. Three of these ministries will be considered in the following pages.

1. By Destroying Barriers "No people could prosper in such an environment of indolence, apathy and ill-health. Stupidity will forever mark Americans." So said the French scientist, Raynal, in the founding days of this country.[51] Experience, hope and results are the great dissolvers of prejudice and disdain. They are still needed, as negroes dwell on similar "islands", and are exiles in their own land. Such frustration led to at least one slave revolt a year for ninety-two of the one hundred eighty-three years from 1720 to 1865. The continued frustrations of many groups of people have erupted in approximately seventy-five riots in the last fifty years. "The ultimate ratio of political action is force."[52] The Watts riot of 1966 was self-destructive and focused upon merchants and police, who were representative of white authority and exploitation. These desperate situations in Los Angeles revealed that negroes felt the most positive institutions were the Democratic Party, the U.S. Congress and the

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[51]Thomas Pettigrew, A Profile of the Negro American (Princeton: Van Nostrand, 1964), p. xi.

[52]Olson, op. cit., p. 111.

Church. The A.F.L.-C.I.O. was in seventh position. Citizens of Harlem

in 1964 prodded police to behave openly as the barbarians negroes felt

they actually were.

The Church lives within this struggle to destroy barriers.
Its call is to reconciliation, and is man's core society, as he becomes
a self-in-community.

2. By Offering Opportunities The Church proclaims that man's
earthly opportunities are ended with death. This finality stimulates
courage to begin life anew, to seek the true and essential, as the
theme of his activities. Secularization witnesses to man's true
character as free for responsibility, and his movement in that direct-
ion. That movement for rights is essentially a struggle toward oppor-
tunity.[53] Such personalization within institutions will create dy-
namic new institutions. Personalization will encourage the white
man to formulate a more adequate life with negroes, and other visible
minorities. Care must be exercised since the combination of high hope
and high despair create a high potential for riot.

3. By Avoiding Premature Closure God wills enlargement,
insight and dynamic exploration. God opens us vertically to pilgrimage
in human existence, to nature, human and God, who transcends both. God
opens us horizontally through time to eternity. This openness was
viewed in the early congregation at Jerusalem, in its constitution.
Inclinations toward monarchy, oligarchy and democracy were present,

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[53]Martin King, Jr. Why We Can't Wait (New York: Harper & Row

without being mutually exclusive. The apostle's monarchic authority

had no binding force without the agreement of the· congregation. The

pattern of church life, in the New Testament, is its variety, or

absence of a fixed norm. It was an "order" free to move to meet

needs of humans in the worship of God.

IV. SUMMARY OF THEOLOGICAL POSITIONS

I. GOD

    A. Broad historical records reveal extensive spiritual
       consciousness of Creator.

        1. A series of cultures show repetitive awareness,
           questioning and restoration of supernatural beliefs.
        2. Descriptions vary from parochial to overarching.

    B. People experience God personally.

        1. Many concepts of God restricted to childhood level.
        2. Revelation is not information.
        3. New departures begin after a moment with God.
        4. God's visit has cleansing and reorienting effects.
        5. God meets the soul in its finite human world struggle
           to be.
        6. The visit produces a "sending."

    C. A developing faith in God is created through the action
       of believing and trusting.

        1. Circumstances take on eternal potential.
        2. "In Christ" is the profound simple center of response.
        3. Identification is a sacrifice, not a loss.

II. MAN

    A. Man relates to himself and others

        1. Selfhood is a quality of life. It can be diverted
           or enhanced by reaction with others.

1964), p. 149.

Therefore, polarity appreciation is vital
2. Fellowship is essential to the maturing process

B. Education and Courage for Free Living in the World with God.

1. Education through knowing and being is in ascendency after fifteen centuries.
2. Deciding knowledge is based on conviction that life exceeds physicalness.
3. The elan of God's creation affects our decisions.
4. God dramatically invites man to be divinely human.

C. Talent Utilization

1. Man is designed to use his talent to love, artistically.
2. Commitment is dedicating talent for use in God's creation.
3. Talents are for building.
4. Community is created to build great persons.
5. The body can be a holy channel of expression of attitudes.

III. THE CHURCH IS GATHERED AND SCATTERED TO REWORTH PEOPLE

A. The Church speaks with each generation.

1. Its language of prayer supercedes frantic actionism.
2. The theological is designed to interact with the empirical.
3. Spiritual guidance lives in the realm of risk.

B. The Church trains

1. Christian experience creates new dimensions.
2. Christian knowledge accelerates growth
3. Piety and a Godly spirituality emerge from the servanthood of the laos in the world.

D. The Church Unifies

1. A prophetic and priestly dissolution of barriers create hope.
2. The Church's personalizing concern serves to open individuals and institutions to new unifying opportunities.
3. The richness of the church's variety stimulates creative flexibility. and openness to the future.

V. THEOLOGICAL FORMULATION FOR CENTER CITY MINISTRY

A comparison and correlation of the summary of needs revealed by questionairs, in chapter three and the summary of theological positions, in chapter four, provides a theological formulation, or foundation. This formulation rises on three columns in proposing a model for center city ministry. The first is that the personalistic era, which we are beginning to enter, requires an alert synthesis of the old and new, to generate that ministry which will be creatively beneficial. Secondly, the Church will experience a shift in leadership image from the pastor toward the determining, participating laos. Thirdly, the shift in leadership image will require preparation of the actual broad operational laos leaders, as ministers. The necessary procedures of these basic changes must undergo regular evaluation and refinement, in principal and detail. This theological formulation is expressed in the following outline form for ministry:

I. A personalistic era ministry is needed.

    A. Ministry will generate new configurations of leadership.
    B. Resources for personalistic configurations are becoming available.
    C. The relationship of fundamentals to the new era.
    D. Man's finitude will be increasingly appreciated.
    E. Finitude will be an enabling agent in reconciliation.
    F. Reconciliation will generate personalistic creativity.

II. Servanthood will be the key of personalistic era ministry.

    A. Servanthood will more clearly express ecclesia as the priesthood of all believers.

        1. Religious, social and political conditions have changed, and ministries are being transformed.
        2. Certain previous influences are continuing into the new era.
        3. An ecclesia is emerging with new attitudes and personalistic sense of responsibility.

4. The divine task of this emerging ecclesia servanthood is becoming increasingly clear.
5. Fellowship is a key generating experience in personalistic servanthood ministry.
6. Participational liturgy will be the worship expression of this new servanthood.

B. The present moment is the decisive expression of servanthood.

1. The biblical God of history mediates His power in the present moment, related to His purpose and man's need.
2. We are already in the midst of issues, which are the locus and milieu of servanthood ministry.
3. God provides His presence and resources as gifts to enable us to grow in accomplishing His ministry.

C. Servanthood acts as a channel of renewal.

1. Servanthood acts through community with a broadened base of authority.
2. Ecclesia witness and contribution will be present in previously excluded areas of life.
3. Specially talented servanthood teams will function for specific purposes.

III. Leadership will be developed for personalistic servanthood ministry.

A. Definition of servanthood leadership.

1. Individual servant self-functions are related to ministry.
2. Personalistic group development is required.
3. Servants are capable of personal communication.
4. Change and growth requires conflict management.

B. Planning and evaluation serve key roles in a servanthood ministry.

1. Systems affect planning.
2. People's experiences are the raw material of curriculum.
3. Espousal is the method for servanthood's educational endeavor.
4. Participation is the theme of personalistic servanthood.
5. Servanthood produces change, and profits from evaluation.

CHAPTER V

MODELING A CENTER CITY MINISTRY

The theological formulation of Chapter IV will be used to

project a model for center city ministry.

I. A PERSONALISTIC ERA MINISTRY IS NEEDED

The medieval and Reformation forms of the church embodied the

Gospel in a familial and ethnic web. Our traditional religious

structures are not designed for a democratic society with pluralistic

religious commitments. When the web gave way to organizational forces

a new form of the church began to be needed. This may be the moment

of birth for a new form of Western Christianity, the servanthood of

the laity.[1] Rankling criticisms of the church are unimportant

compared to a clear vision of what the Church, and its ministry,

needs to be in the late twentieth century.

A. New Shapes of Ministry

It is very difficult for Westerners to believe their whole

set of ways of thinking and acting constitute the crisis of the West,

which is a drift toward universal alienation.[2] Therefore, any renewal

must begin with a concern for the person, not the organized chruch,

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[1]Gibson Winter, The New Creation as Metropolis (New York:
Macmillan, 1963), p. 7.

[2]John Seeley, "Remaking the Urban Scene: New Youth in an Old
Environment," Daedalus, XCVII (Fall, 1968), 1126-1127.

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or any other institution. If members of the church can comprehend themselves as channels for God's love, and then take mind-truth and cause it to come alive in them, renewal is on its way. Spirit power will flow from such disciplined people to all the structures of culture including the Church. The previous era's mode of being in the confessional assembly was trust. The personalistic era'a crucial moment in the prophetic fellowship is commitment.[3]

This eye-level commitment flattens the power pyramid for communication between the local sensors and final decision makers. An eye-level image of the Church is informed, corrected and purified in its dialogue with the world. Excitement grows out of such living. It may be called anxiety, as it is defined by Heidegger and Kierkegaard, or the consciousness of "existing as being thrown toward its end or purpose."[4] The purpose of a personalistic community is to entertain dialogue with one another and assume responsibility for the mutual life. Kierkegaard recognized the kinship of love and freedom. "First the infinite binding, and then the talk about freedom may begin."[5]

New shapes of daily life continue to appear and reinforce the awareness of a new era. Massive problems of smog and garbage cause nation planners to take new approaches to birth and population

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[3]Winter, op. cit., p. 84.

[4]Joachim Wach, Understanding and Believing (New York: Harper, 1968), p. 61.

[5]Ibid., p. 91.

distribution, as can be affected by the taxation system. People are beginning to sense a congruence between themselves and the shape of the culture. A message for milieu involves our mutual engagement in the experience of continuing to be human. The supremely important sermons being developed are those of the lived ministries of creative congregations. Impact is present where the Lord is incarnate in His people. Such a congregation keeps the means of worship and study in edifying tension with daily life.

A significant change occurs when the Church focuses on laos (all the people of the congregation, members and pastor). The clergy cannot long remain the pastorate. The congregation must lift the cross of its shepherding responsibilities. In today's world, the clergy attempt to be the primary pastorate eventuates in their destruction, and is a serious bottleneck to the ministry through the congregation.[6] Kermit Eby advised ministers, "Bring up your parishioners to be precinct captains, and the presidency will take care of itself."[7] The pastor's prophetic role is to raise the critical issues, and then support efforts on the journey to answers. He is a shepherd and a servant that leads, rather than drives his flock.

The clarion call of the personalistic era is a ministry of reconciliation by the laity, opening Earth to the reality of God's New Mankind, and calling the world to participate in reshaping its institutions according to that reality. There are no distinctions of

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[6]Ibid., pp. 117-118.

[7]Harvey Seifert, The Church in Community Action (New York:

higher or lower ministry, since the new era is living out a previous intellectual, but real doctrine of the "priesthood of all believers." A minister is now defined as a servant directing the church in its existence for service. Liturgy is the peoples' service of God.

B. New Resources for Personalistic Era

People are becoming aware that the Church has facilities, more than any other social institution, situated at the center of human needs and social crises. The church can serve, if it is willing to be meek, that is, trusting God's Word as the source of life. The surrounding secular world need not be feared, but listened to, learned from, and loved. Great gifts are already present among "the least, the last and the lost."[8] Minority members are offering excellent interpretive assistance in all institutions.

The Church requires openness to profit from the new resources moving "on stream." Its grasp of truth needs to be gladly held forth for dialogue and completion, by being tested against other views. Such openness becomes a high priority resource. People, at peace with their identity, are open enough to creatively fuse the resources of tradition with new inner resources being discovered in sociology and other disciplines. This openness generates a new person, generation and era. Institutional arrangements for an open society nourish free people.

Abingdon-Cokesbury Press, 1939), p. 176.

[8]John Harmon, "The Church and the City." Presented at Annual Convention of the National Catholic Social Action Conference, Roxbury, Massachusetts, January 15, 1964 (Mimeographed).

The "free," at their best, are sources of renewal.

New methods are becoming available as we are pursuing innovation systematically. Each institution should have a department of continuous renewal. Supporting this approach to endeavor, "Action Research" provides a peace making collaboration between practitoner and scientist, with the potential of continual renewal.

C. Fundamentals Count

Fundamental facts are reevaluated and defined in each era. One persistent great variable is the people one encounters. A high priority is granted to developing relations with other humans. "Life is social, or it is almost nothing." [9] A personnel officer of World War II reported that the individual soldier was supported more by his sense of relatedness to others in his platoon, than by the indoctrination of what the war was about.

The radical seachers for fundamentals find no rest in conclusions. Answers seem to be provisional. The rare radical seeks to live in a highly open situation, while most people want life defined in a once for all way. These look to a Marx or Freud or St. Thomas for a "bible." There is something of the radical in each person. He wishes to be allowed to overcome his problems in his own way, and gain first hand insight of his healing process. Fundamental integration is yearned for, so that native action can be freed. Native action has

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[9] Earl Kelley and Marie Rasey, <u>Education and the Nature of Man</u> (New York: Harper & Brothers, 1952), p. 48.

levels of endeavor that relate to our total being. These fundamental levels are purpose, value, institution and goods. Their proper native functioning can digest anything; even guilt can become a saving link in one's history, for it prevented an utter resignation to non-authentic existence.

D. Blessed Finitude

Tillich's idea of basic courage is the "courage to accept one's finiteness. It is a trust of oneself, despite being finite, and involves acting, loving and creating even though one knows he is not doing it on any finalized basis, and may well be wrong![10] This relativity of perspective is present in man's responsibility for secularization and history. Even "God's self-disclosure is refracted through the finite experience of man."

The Church's witness is major at this point: in distinction from other religions, it refuses to admit the opposition between the sacred and profane. The blessed interrelatedness of the two is affirmed in the central feature of its cultic worship, Holy Communion. This sacrament implies the everyday world is important in the "texture of saving history."[11]

History reveals that ecclesia's greatest witness is experienced at the most inhuman points. It is vitalized at the point where sub-

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[10] Rollo May, Man's Search for Himself (New York: Norton, 1953), p. 238.

[11] Emil Brunner, The Misunderstanding of the Church (Philadelphia: Westminster Press, 1953), p. 63.

verted powers are enslaving people. The church always operates best when it assaults demonic affirmations, and girds for new struggle with hope. Ecclesia's healing function occurs in the midst of our pettiness, hatred and disobedience. New life can grow out of sin and deprivation. Humans discover that God is more easily recognized near the point of our individual or mutual failures. When people take up their cross, at such points, the next generations of energies are beginning to be released.

Heidegger sees "care" as the essential quality of "being in the world."[12] Thus, even more important than what is done, is how it is done, which is the church's real ministry. Jesus demonstrated repeatedly that the present need of people was the arena of our caring. The reality of this presentness cannot be thrust upon an uncomprehending mind and fragile emotions. It needs to be related to capacities and interests, to form a living basis for development, as powers mature.[13] Such caring will say, "But love and I had the wit to win, we drew a circle and took him in."

E. Blessed Finitude Generates Reconciliation

Our nation's, and world's, most urgent need, in the decades ahead, will be reconciliation. Large groupings of citizens and leaders do not sense the urgency of this necessity. This dichotomy caused

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[12]Wach, op. cit., p. 62.

[13]S. R. Slavson, Creative Group Education (New York: Association Press, 1938), p. 54.

sociologist David Riesman to exclaim, "Only a crazy man would feel very hopeful. But only a self-indulgent man would give up!"[14] The problems being faced in Long Beach interlock with international concerns, capable of erupting in violence and war. The skills, strategy and commitment to effectively deal with reconciliatory actions have hardly begun to be built. Humans have a difficult time turning their personal involvement and resources in this preventative, rather than crisis remedial, direction.

The scope of the issues lends urgency to the Church's leadership in a ministry of reconciliation. Such vital ministry will discern God's call and faithful promise of His redeeming action in history creating-decisions of human responsibility. When people practically appropriate God's Gospel, a holy secularization is stimulated. Christian responsibility always does battle with a continually potential, irresponsible, enslaving secularism. Secularism denies the creaturely, changing character of reality, and seeks to impose new profane and demonic bondages.[15] Secularism fosters pietism in place of servant-hood.

All new organizational developments are not debilitating, but by their nature move people toward reconciliatory orientations. Institutions no longer have a traditional unconditional authority. They are open for change according to needs of the situation, and thus are becoming healthily secularized. This produced a deep change in the

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[14]"Ideology of Fed-upness," _Time_, (June 27, 1969), 16.

[15]Winter, op. cit., p. 43.

emotional attitudes of people toward political, ideological and religious organizations. Now, it is increasingly "difficult to rewarm the enthusiasm of that period when the hopes of the people were mainly invested in institutions." The movement is against totalitarian influences that exist in organization. Organizations require space for personal freedom, and personalistic responsiveness of its members for the preservation of its structure.[16]

F. Personalistically Creative

Creative power transcends our present personalities. Its source is superhuman, and beckons us toward responsible stewardship of all that has been briefly entrusted to us. Such a pilgrimage of stewardship is both fascinating and awesome. It commits one to letting his experience carry him on, in a direction which appears forward. The movement is toward goals dimly felt, in the current experience. This floating with a complex stream of experience has the fascinating possibility of some partial comprehension of its everchanging complexity. Living in the moment is an absence of rigidity, tight organization or necessity of imposition of structure on experience. Such living promotes maximum responsiveness, recognition of an existing native relatedness in experience, with a concommitant flowing, changing organization of self and personality.

Personalistic creativity lives through risk. It moves through

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[16]Aarne Siirala, "On the Impact of the Personalistic Era for Theological Education," (Waterloo: Waterloo Lutheran University, 1963), p. 9.

those gaps in "normal" life. Life crashes through, or it perishes. It will sustain some wounds. A great woman teaching genius said, "Take what you want from life, but pay for it in blood."[17] Present potentialities cannot be appropriated without a willingness to accept the tensions between vitality and form, and taking the risk of creativity. Dialogue's purpose is to restore that tension, shake individuals and institutions free from inervating conformity, and make them available for transformation.[18]

The future cannot be possessed! It belongs only to those who are willing to risk their present position and relationships, for the service of that true community in Christ, the New Mankind, that is born from above, and exists below! The pacesetters of genius have been those for whom religion was no dull habit, but an acute fever. Realistically, religious geniuses have often shown nervous instability, subject to psychical visitations, emotional sensibility, experienced some melancholy, known no measure, liable to fixations, been judged peculiar, sometimes even pathological.[19] Innovative people need protection. Renewing societies provide such a hospitable environment for creative people, who can reveal meandering creative process and relatedness.

Inherent, or native, sources of creativity and Godly dominion

[17]Sylvia Ashton-Warner, Teacher (New York: Simon and Schuster, 1963), p. 21.

[18]Reuel Howe, The Miracle of Dialogue (New York: Seabury Press, 1963), p. 64.

[19]William James, Varieties of Religious Experience (New York:

are always present. The moment is always pregnant, and ready to open with birth. Therefore, the future is assured only as the present is courageously and constructively confronted. Any group's largest relatively untapped resource is its people. Courage and constructive action grew out of lives that have been accepted and respected. This wantedness and worthwhileness frees one to reveal real meanings, and "center down" to integrity, as Quakers understand. Even leisure takes on greater meaning, and instead of being an impersonal competitive retreat, it can be enlarged toward creating espirit de corps. Spirit treasures the mercurial response knowable in great art, scholarship, teaching, etc., without trying to structuralize, organize or rationalize it. Such free spirit can help people accept and respect feelings, so that novel solutions to problems can float to consciousness. Confrontation of our "worst guilt" can be a positive pointing in the general direction of a person's greatest gifts, and unrealized potentialities.[20]

Time and spontaneity are essential ingredients of personalistic creativeness. The best days of creative Greece poleis had no surplus of goods, but a surplus of time. This time enabled the native chain reaction of creativity to occur: wrestling with a problem, relaxation, lull, insight and awareness. Organic process allows the strongest spontaneity to push up from one's depths ahead of the less

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Longmans Green, 1902), p. 8.

[20]Martti Siirala, "A Human Situation," _American Journal of Psychoanalysis_, XXIII: 1 (1962), 18.

strong.

Personalistic joy and fulfillment typifies the new era. Joy is feeling that exists equally in sadness or gladness, and comes from fulfillment of one's potential. It is too large and sweeping to be only a grasp of particulars. Joy is the grasp of "embrace," as great teachers like Jesus, Paul, Buber and Ashton-Warner remind us. Some restricted thought may believe that joy is too gossamer a cloak to survive the business of living. Even the gates of Hell cannot prevail against Christian joy. It isn't a cloak that can be removed, it is the redeemed core of a person.[21] For the truly joyful, even the world is an imcomparable classroom, and life therein is a "memorable teacher for those who aren't afraid of her."[22] Excitement, of potentiality becoming kinetic, infuses the joyful. God is not present in spurts, neither is His joy. James knew whereof he spoke, as he began the epistle, "count it all joy, my brethren, whenever you confront trials."

Creative appropriation is consistent with Christian joy. The Church developed its own distinctive elements, such as the Eucharist, and also freely minipulated traditional cultural forms. Traditional forms were not only freely experimented with, but even defied. Christmas and Easter are not celebrated on old pagan festivals by accident! The champions of Christian truth combined their eye for Christian

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[21]William Schutz, _Joy_ (New York: Grove Press, 1969), p. 107.

[22]Carl Rogers, _Freedom to Learn_ (New York: Merrill, 1969), p. 253.

uniqueness, with what was noble, usable and transformable in the non-Christian cultures. Current able appropriation moves people into positions where they can make their joyful contribution. Using part of a Church Council meeting for dialogue with youth on the nature of the current ecclesia could generate fruitful dialogue and progress. A worship, more responsive to needs and experiences of worshippers, could be stimulated.

II. PERSONALISTIC SERVANTHOOD MINISTRY

The new era the world is entering has been characterized as "personalistic." This organization oriented world places emphasis on leadership through group work, composed of individuals with increasing degrees of self responsibility. Ministry of the Church will be through its ecclesia, or those responding to the Lord's call to serve in a world of this new framework. This ecclesia will be responsive in the present moments of life, as it stands in the prospective of eternity. Ecclesia will generate its own fellowship and supportive community.

A. Servanthood Ecclesia

The emerging serving segment of Christs' Church will accept the challenge to come to grips with changed conditions of life, as well as those basic to any generation or culture. In effect, the Church will generate many new shapes of ministry. Worthy task orientation will describe its developing fellowship, and a liturgy appropriate to its activity of vocation will be born and developed.

1. Changed Conditions The pastoral leadership focus will be moved from the clergy to the laos in the closing part of the twentieth century, in response to changed conditions and challenges. An old Christendom sought to implement a sacred vision by conforming the world to its grasp of truth, and using the laity to preserve it. Later the Church existed as

> a confessional assembly...maintained its pastorate as a chaplaincy to the ethnic community. The ethnic community exercised the pastorate of the public responsiblility throught political engagements in city life. The Church, as cultic body, exercised its pastorate through the establishment of coalition with the princes; thus the cultic Church sustained its personal discipline and informed the maintenance of order.[23]The Church as cultic body was eminently fitted in this respect for a society which lacked cognitive skills and verbal abilities, and yet its cultic preoccupation also limited the cognitive development of that society. The Church as confessional assembly ceased to be an adequate form when it lost its local base in the ethnic community...The Church as confessional assembly consigns the theological task to a trained elite who preoccupy themselves with theological questions on behalf of the congregations...Every attempt to work from the confessional assembly today degenerates into a social class church which is segregated from public responsibility...[24]

Congregations, at the end of an era, can become frantic and only self-serving, with a focus on their individual survival. Self-serving, on individual or corporate bases, points toward an early termination. Understandably, some congregations are depressed and afraid, wrestling with issues, which their present approaches cannot resolve. A preoccupation with their old and continuing problems prevent turning their attention and resources toward accomplishing a ministry with a refreshing emphasis on development. Preoccupation leads people to the conclusion that religion is indifferent to practi-

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[23]Winter, op. cit., pp. 122-123. [24]Ibid., p. 91.

cal problems, and therefore, irrelevant to crucial issues of modern life.[25]

2. Continuing Influences Threads of continuity are important in the Church's life. Extending from New Testament times has been a two party system of conservatives and social activists. The first has exercised a foundational and concerving function, and the second a liberating and progressive contribution. In time of growth, each has served in a complementing manner. The dual divine-human nature of the Church encourages continuous critical appraisal of its action, programs and structure. Mankind has been set free "in Christ." Yet, in so many ways we are frightened people, with fear fused into attitudes, liturgy and corporate structure.

3. Emerging Ecclesia A mature church lays itself open to all facts, values and disvalues. It has a clue to their mutual connections.[26] Openness always moves into rapid water of midstream, and avoids fantasy escapes. The sphere of religious obedience in a secularized world shifts from religious organizations to the historical decisions of mankind. The Church now "affirms man's freedom for history, and strengthens him in the responsible exercise of that freedom."[27] The servant church is a theologically conscious community committed to historical responsibility, which is the only possible

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[25]Seifert, op. cit., p. 33.

[26]Gordon Allport, The Individual and His Religion (New York: Macmillan, 1950), p. 52ff.

[27]Winter, op. cit., p. 54.

church in a mass society."[28] This church is an expression of God's presence in the midst of secularisms and disunity, and is the ministering servant of judgment and hope. The members determine the rate of change and effort to be devoted, as they decide the importance of the effort, in relation to day to day pressure to which they must respond.

4. Ecclesia's Task The servant church is called to express the unity of the sent-ones, apostolate, and "ministry, both within the structure of its own life and in acknowledging the New Mankind within the historical structures of society."[29] This prophetic community raises up a witness to God's power to transform every human predicament. It looks for the miracle of renewal in its living for the world with the Lord. Character is needed to sustain a creative tension between the source of its life and its task. The meanings of the world must meet the meanings of Christ. A channel must be open for people to bring their hopes, purposes, achievements, failures, triumphs, sins, "what they are and are not, and offer them as part of their worship."[30] Worship of this calibre can become living.

5. Ecclesia Fellowship A new age dawns in groups who experience the accepting, forgiving love of their fellow church members. The pulpit had brought this message of love to their hearing only. Now, it can be digested as it touches the springs of reality in the hearer's

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[28]Ibid., p. 92.   [29]Ibid., p. 105.

[30]Howe, op. cit., pp. 64-65.

experience. Meaning is multiplied because the fellowship is a group
of unity, whereas the church may have previously been little more than
an aggregate of individuals.

6. Ecclesia Liturgy The festival events of the year can be-
come opportunities of "living into and being shaped" by God's work
in His World. The liturgy, people's service, can continue to mark
out the frontier between old and new covenants. The freshness of
worship will not be blurred as we live into a further chapter of
the latter times. The congregation can recognize this new step as
they face one another across the center side and proclaim God's
well-word (benediction)upon each other. Aye, tis refreshing to see
an old doctrine become more than an idea!

B. Servanthood's Decisive Present

Servanthood has its interest in the present for two reasons.
It believes God is constantly present and shaping life toward its
destiny. Also, those parts of the Gospel that seemed impossible for
Earth, during the medieval period, are now opening to possiblity. This
provides great encouragement and interest in the present times and
experiences. The Ecclesia is inspired to make a contribution to the
present. Therefore, as it has received gifts from God, it is promp-
ted to serve him in new levels of tasks of the present times.

1. God in the Present Personalistic historical reflection
relates the future to the present. The cultic proclamation incorpor-
ates man into a restored creation through ritual acts by relating the

sacred past to the future in a form that is above history. Confessional proclamation and assembly is preoccupied with the present state of redemption. Prophetic proclamation discovers New Mankind-identity within present events, which opens one to the future. Therefore, current responsibility is the crucial medium of God's presence. On this basis servanthood faith is life in God's redeeming presence, leading into personalized existence, within the context of institutional establishments. God is for man in the world. His ecclesia images, witnesses to, and embodies the "forness."

2. Standing in the Midst The presence of God leads people to be able to stand in the midst of life with Him. As a new kind of witness begins, when we no longer speak about a situation, but stand in the midst of it, we don't speak about God, but we address Him![31] Unless one is willing to stand at the center, nothing will be achieved, since God is present where man truly "is." Luther's actions called forth a response and initiated a dialogue out of which God spoke afresh.

"Midst-standing" is primarily tested in meeting with guilt. Most people connect guilt with condemnation, or isolation. The experience of forgiveness opens up guilt. When another person can discover the "good" within the "bad," distorted potentialities may once again have a fair chance for healthy development. Guilt can become an experience of binding people together, rather than fragmenting the

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[31]Wach, op. cit., p. 26.

the world. Therefore, guilt can actually point us toward treasure, rather than mutual repression. Positive potentialities of guilt must already be perceptible, before society can allow itself to envisage its responsibility!

"In Christ," we are a part of this world's pain and joy. Our culpability is not disgrace or impotence, but a grateful declaration that Christ's healing presence is most powerful at the point of our failure.

3. Tasks Follow Gifts God's gift opens one to a task. His grace moves to action. The Spirit of God empowers, and come to those whose "hands have taken up some work too big for them."[32] The heart-beat picks up after exercise has started. Our souls grow, primarily, through spiritual action made necessary by the urgency of some great task. That which distinguishes charismata from heathen peneumatica, is not the facinosum of the praeternatural, but rather the edification of the community, and is validated by the service it renders.

C. Servanthood

Servanthood, as a true life force, will create its own communi-ty of mutually concerned humans. New functions will be excreted from this basic concern of serving God and His creation. The results of servanthood will permeate every section of people's lives. The pur-posefulness of this quality of life will create new teams, to accomp-lish what had been hitherto impossible.

[32]Ernst Käsemann, Essays on New Testament Themes (London: SCM Press 1964), p. 65.

1. **Servanthood Community** A community of experience grows out of dialogue, which involves concession and contradiction, and opens people to one another. To listen another soul into discovery may be one of the greatest services that a human can perform. Hearing can release people from prisons of prejudice, defensiveness and false images. A servanthood community walks with people toward increased awareness of their heritage, decisions facing them, and a freedom to be open toward their future.

The breakdown of obedience and ministry necessitates the rise of servanthood community. Community will be a focal point of renewal. Participation will be the acid test of rising community. The churches face a hard choice between an ungodly socially acceptable pietism, and servanthood of the laity. Supporting the latter will be breathtaking, but at one with the core of our Saviour's eternally redeeming love and action.

2. **Servanthood Community Functions** The Community functions in ways consistent with insights derived from the vitality of the New Testament Church. Ministers functioned to bring the Bread of Life to God's people on the march. Dynamic mobility was the milieu. The apostles, revered in history, were not called to create the Remnant, that is God's Spirit's job. They were called to participate in it. Ultimately, the apostles' service did not become "steppingstones to nobility," it was nobility! Service and understanding go hand in hand.

The New Testament had no technical definition for ecclesiastical office. Luther's translation of diakonia is "amt" or ministry,

and is consistent with the New Testament avoidance of a technical conception of office, which could have been expressed by tima, or archa. These would have implied recognition of an authoritarian relationship, inconsistent with the New Testament ecclesia.[33]

3. Ramifications of Servanthood Ministry

Servanthood, in a personalistic era, implies an image of ministry that is not restricted to the varieties that rose during the medieval, renaissance and modern periods. Such forms were responses to the special need of each of these periods of formation. Servanthood is an image describing the emergence of indigenous leaders, whose responsibility and confidence in ministry is being nurtured. Imagination and resourcefulness is blooming at the grass roots level, and dependency on the hierarchy is waning. A broad based ministry is the result.

> The ministry of the Church is to re-present Christ to the whole community of faith, so that the total membership of the Church may corporately re-present Christ to the World.[34]

This broad base is reminiscent of the early Church when it spread without many great preachers or apologists. Shopkeepers, domestics, sailors and farmers were more impressive than mass meetings, because their genuine faith communicated.

A clerical ecclesiasticism created hostility by neglecting to create a true fellowship. A slipping clerical grip seeks reunion,

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[33]Ibid., p. 63.

[34]Robert Paul, Ministry (Grand Rapids: Eerdmans, 1965), p. 21.

at high cost, to maintain an old hold.[35] The Eucharist, very close

to the center of the life of the New Testament Church, was moved to

the center, so that people "received," instead of "being," the Body

of Christ.[36]

Jerome's fourth comment, "Baptism is the ordination of the

laity" indicated that such servanthood is not some nice auxiliary to

a professional ministry. Rather a grass roots laos pastorate was

needed to accomplish the open communication within an empire close to

collapse. The task of the religious organization is to cultivate and

nurture ministering, witnessing laity. The major arena of pastorate

will be one's daily vocation. Interpreting the Gospel there, will

cause one to learn more, and be more vibrantly alert, than a year of

pew warming. Adult Christian education will become one of the most

pressing needs, and this will be reflected in congregation's time and

finance priorities.

Clergy, as theological specialists, are needed to work with

the laity. Clergy and institutional resources need to function in

the training, stimulation and encouragement of the laity, to carry out

the Church's mission in today's world.[37] Laity needs awareness of the

historical struggles that swirl around them. They need theological

depth when reflecting on mysteries of man's existence. This calibre

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[35]Brunner, op. cit., p. 47.   [36]Ibid., p. 45.

[37]John Casteel, The Creative Role of the Interpersonal Groups in the Church Today (New York: Association Press, 1968), p. 170.

of assistance will require different conceptions for a wider, relevant use of the seminaries, which can aid in "growing the team."

4. Purposeful Servanthood Teams

The first action of a leader is to build a team. Teams are created from peoples' purposes, values and meanings.[38] The ecclesia needs to become the most significant group membership available. Strength requires a disciplined, dialogue attention to content and meanings. This is painful. Many draw back. "They would like to have the benefits of strong relationship without its cost."[39] Locally, one of the most crucial needs of churches is training in decision making. People can become interested and excited, when they can make and implement decisions.

Aristotle's conception of purpose was a conviction that any organism was not described by abstract form exteriorly, but engrained in the organism was its purpose which would emerge, if the organism is allowed to flourish. Derivative of the experience of freed purpose is joy. Joy accompanies fulfillment of our nature as humans. It springs from being of worth and dignity, and ability to affirm that being in the midst of any challenge.

Servanthood is a presence, not a program. People can discover

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[38]Ross Snyder, "Some Recent Developments in Group Dynamics Which May be a Contribution to Religious Educators" (Federated Theological Faculties, University of Chicago, circa 1954). (Mimeographed).

[39]Howe, op. cit., p. 76.

the meaning of their lives in servanthood. The servant church calls

people to the search for meaning in the events in which they are en-

gaged. Theological reflection opens these events to depth dimensions

of meaning, in a proximate and ultimate sense. This opening reveals

both the scandal and promise of God's saving history.

Religion distinctively contributes the prime channel of the

revaluation of all values. Christ's enduring values become freely

influential in the servant's habits, sentiments, attitudes and purposes.

Today's clergy are tempted to become executives of a culture religion,

in which Christianity is inervated to become an innocuous undergirding

of current dominant culture, which includes secularism values. One

form of this is seen in the debilitating coalition of denominations

and a revivalism that draws attention to an eccentric emphasis on

exclusive individual values.

III. PERSONALISTIC SERVANTHOOD LEADERSHIP

Inauguration of a personalistic model of a center city ministry

will require careful attention to leadership functions with persistent

and recurring evaluation.

A. Leadership Functions

Leadership is not a person or a role, but a series of functions

to be completed if a group is to accomplish its objectives. Each

member performing a function is exerting leadership. An executive's

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[40] William Bower, Christ and Christian Education (New York: Abingdon-Cokesbury, 1943), Chapter I.

concern is that functions are performed, though he should not perform them himself. He exercises power "with" organized people. Organization is beneficial in that it distributes responsibility and provides for cooperative participation by functioning leaders. Those leaders serve best who can encourage a personal climate and basic identifiable imagery for group goals.

1. Relative Self Functions   Any leader is persistently creating a philosophy to relate to the whole of life, past, present and future. Adequate functioning philosophies are characterized by prosonality emerge, from experience. Able leaders are not concerned with twisting experience to fit a preconceived structure. A leader is an appreciative participant and observer of ongoing organismic experience.

A leader betrays the group and misrepresents himself if he does not express his convictions. Many times the group feels more at ease when they know our weak points, as well as strengths. Identity is thus facilitated. Good leadership represents a freedom from threat. Freedom allows one to perceive and examine the movement toward awareness, in a differentiated and symbolized way, and those feelings and experiences which contradict the group's concept of "self." Perception and assimilation may then be free to follow.

Individual and group feelings need to be understood, since they are so determinative in effective functioning of a servanthood group. Affection is built on emotional ties, and usually does not emerge in relations until inclusion and control have begun to function. Egocentric emotions are not dealt with by repression, but dissolved by understanding and forgiveness and replaced by love and creativeness.

Hating must sometimes be seen as a way to preserve some worth, and temporarily of avoiding psychological or spiritual suicide. Hostility may spring from anticipation of rejection.

2. Personalistic Group Development This part of servanthood aims for a person's released best. The critical human-social experience of acceptance precedes this productivity. Release from a judgmental, defensive, rigid or conventional, evasive spectatoritis, enables a person to become understanding, wholehearted and an appreciator of people. Such release is facilitated when there is an opportunity within the congregation for an intimate sharing of burdens, joys, and outcomes of Christian action. What the Christian needs most is the face-to-face support and criticism of his fellow Christians.[41] This fellowship is an active context for growth, and is superior to a class or audience, which are composed of individuals, but sense little being, "one of another."[42] Great fellowships encourage individual goal achievement, with people attempting more change. Changes and feelings become common property, which transform servanthood from the abstract into the mutually experienced, with each person having a heightened feeling of belonging and worth.

Servanthood groups will respond to human needs, comprehend ego satisfactions, supply "elbow room" for movement, change and growth, encourage loving relations, experience success, give room for creative

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[41]Casteel, op. cit., p. 68.

[42]John Powell, Education for Maturity (New York: Hermitage House, 1949), p. 4.

expression.

A servanthood fellowship provides opportunities. It allows focus on adequacy of interpersonal relations, and provides an immediate opportunity for discovering new and more complete ways of relating to people, since the group is the life situation![43] The alert group awakens and clarifies intentionalities and communicates them for interaction until a unique product of that group occurs. Alternation of dependence and independence is needed for experimentation, if people are to move into a new personalistic era.

3. Servanthood's Personal Communication Communication is the action of conveying and receiving information and meaning between individuals and groups. The language of either words or relationships apply. The maxima is achieved when parties understand the other's point of view and a transfer of meaning takes place that influences mutual conduct.[44]

The servant lives as long as he has something alive to communicate. Communication guarantees continuation. A flow of meaning exists when a person seeks to give himself, as he is, to another, and seeks to know the other as he is. Servanthood tries to hear the sounds and sense the shape of the other's inner world, and "resonate" with it, even to sense the meanings the other is afraid of, but wants to communicate.[45] People either use or lose the power to share meanings.

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[43]Harry DeWire, "The Group in Christian Education," Religious Education, XLVI (November-December 1951), 333.

[44]Casteel, op. cit., p. 107.   [45]Rogers, op. cit., p. 223.

Servants try to speak frankly, discipline their subjective feelings, seek to keep aware of people as persons, and open to the events that occur in relationship. Beyond a person's individual message, there is the universal bonding that is potential in creation. This potential transforms drab human situations into occasions for new adventure.

4. **Essential Servanthood Conflict Management** A good understanding of this brief section is essential if the new era ministry of servanthood is to be instituted with maximum effectiveness. Some conflict is inevitable when servants speak from their integrity, differing experiences and perspectives. Conflict can be desirable, as it stimulates energies and ideas, if the group develops acceptable ways of handling conflict. There is conflict before and after the fact, since any decision will usually leave another strong desire unsatisfied. Therefore, it is the management, and not the elimination, of conflict which is essential.[46]

Unresolved conflicts, within a group, surface with inauguration of change efforts. People are preoccupied with these conflicts, since they are primarily concerned with the survival of the congregation.[47] The minimum opportunity needed is for new imaging around keys such as Church, Gospel, Mission, World.[48] The sense of mutual

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[46]Kenneth Boulding, _The Meaning of the Twentieth Century_ (New York: Harper & Row, 1965), p. 92.

[47]Casteel, op. cit., p. 71.

[48]Rolla Swanson, "Planning Change and Dealing with Conflict" _Register_, Chicago Theological Seminary, LIX:4 (May, 1969), 24.

maintenance, for each person to image for himself, will generate

trust, and people can begin to dare to recognize and digest conflict

and differences.

Resolution of conflict is more difficult with fundamental

values and principles, which people are less willing to test. These

are gained and engrained through our institutions, which touch our

lives at multiple levels, and whose rhetoric masks their operations,

and conditions our minds, feelings and responses. Therefore, when

our cultural institutions are challenged, our personal identities

are threatened. One's ontological needs of being human must overcome

the meaning barriers inherent in our culture's language, images,

anxieties, defenses and purposes.

Violence is a frequent reaction to threat. Sidney Hook posits

that "practically all movements of social revolt, which have proved

to be successful, have been compelled to use violence....."[49] Some

sociologists emphasize conflict's contribution in terms of function-

ality rather than pathology. George Sorel viewed political violence

as a creative force which alone could demolish the contradictions in

ethical values of ongoing social systems. However, rebellion can be

demonic when it is used as a substitute for the more difficult process

of struggling through one's own autonomy to new beliefs and foundations

upon which life can build.[50]

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[49]Sidney Hook, "Violence in Theological Perspective," Dialog,
VIII, (Winter 1969), 17.

[50]May, op. cit., p. 157.

The validity of religious ideas can be evidenced in their ability to resolve conflict. Resolution requires identification of the system in which the problem is embedded. Lack of resolution, or continuous anxiety, with no agreed upon steps taken, causes people to turn against one another. Group thinking starts with a felt need of some problem needing solution. The problem is stated in several ways, and possibly in one terse question. Tentative steps toward solution are proposed, weighed and tried, with emphasis more on consensus than close majority vote. This is facilitated when both sides can help one another over existence concerns, and the meaning barriers that grow out of them. Then strained relations diminish.

The servanthood model of ministry implies that change and conflict are interrelated. Conflict can lead to creative growth, increased dialogue between lay leaders and the congregation. It is crucial to identify the conflict, deal with it openly, keep it from becoming destructive. Any issue, that grows to conflict proportion, usually includes ineffective communication, threatened identity and intransigence.[51] It is tempting to think that communication is "information giving." Information is the superficial level of communication. Real communication is a meeting of two persons. "No matter what the content is, it is the person that is being communicated." Therefore, listen to the other person with an "inner-ear."[52] It is highly important to create an atmosphere in which real attitudes can be expressed toward their real objects, as soon as feasible.

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[51]Swanson, op. cit., p. 2.   [52]Ibid., p. 2.

Dyads' methodolgy can help bridge factions, enabling people of opposing viewpoints to know one another as persons, then try to understand the other's position. When this dialogue keeps moving, love lives, resentment and hate have no need to be born.

B. Personalistic Planning and Evaluation

The personalistic era requires that planners think in terms of trajectories, instead of current or static situations. Such thinking requires flexibility, even as large corporations rent talent, to accomplish important but brief objectives. Certain schools are enabling individuals and groups of students to establish work plans or contracts. Practice is provided in self grouping, regrouping and withdrawal, which is actually the shape of future work teams.[53]

Flexibility involves action to prevent excessive compartmentalization and calcified organizational lines. Rotation can be useful to eliminate unnecessary specialization, and provide broadened perspectives. Two methods capitalize on flexibility. "Gaming" frees congregations from institutional hangups, feelings of inadequacy, encourages innovation and generates imaginative and deeply theological proposals for the church's work in the community.

Systems are involved in each era's ministry. The Hebrew system of Jesus' day was built around the Pharaisees, who were the more important religiously inclined Jewish people. They provided the belief and strength to establish and enforce a system of teaching

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[53]Rogers, op. cit., p. 17.

and interpretation of the sacred books.[54] Servanthood will use tools

like "action research" which reveals that congregational organization-

al systems are at least as complex as personal systems. Such systems

have degrees of health and sickness. Competence in organizational

relationships is needed to aid in maximizing healthy capacities. A

step in this direction is available when we visualize and appreciate

where we stand at the moment. A generalized information system can

help us toward this awareness. The following diagram portrays the

transformations that occur as people are involved in individual

and corporate living experiences.

1. Servanthood's Curriculum It is functional, personalistic,

present, and not essentially thing or course oriented. An example

of this is to be truly present to a distressed person. A servant

helps one to see and use problems as curriculum. Two people can

allow the relationship between them to be the school in which the

problem can be worked on. Such "schooling" can enable the inner

dynamics of a person to change from destruction to wholeness. This

mediated ministry is critically important in God's method of changing

a person's relation to Him.

2. Servanthood's Espousal Education Espousal is a term used

by Martin Buber to describe a crucial step in the learning process.

He understands teaching as the "pedagogical intercourse." One of

the world's most creative teachers said "When I teach people I marry

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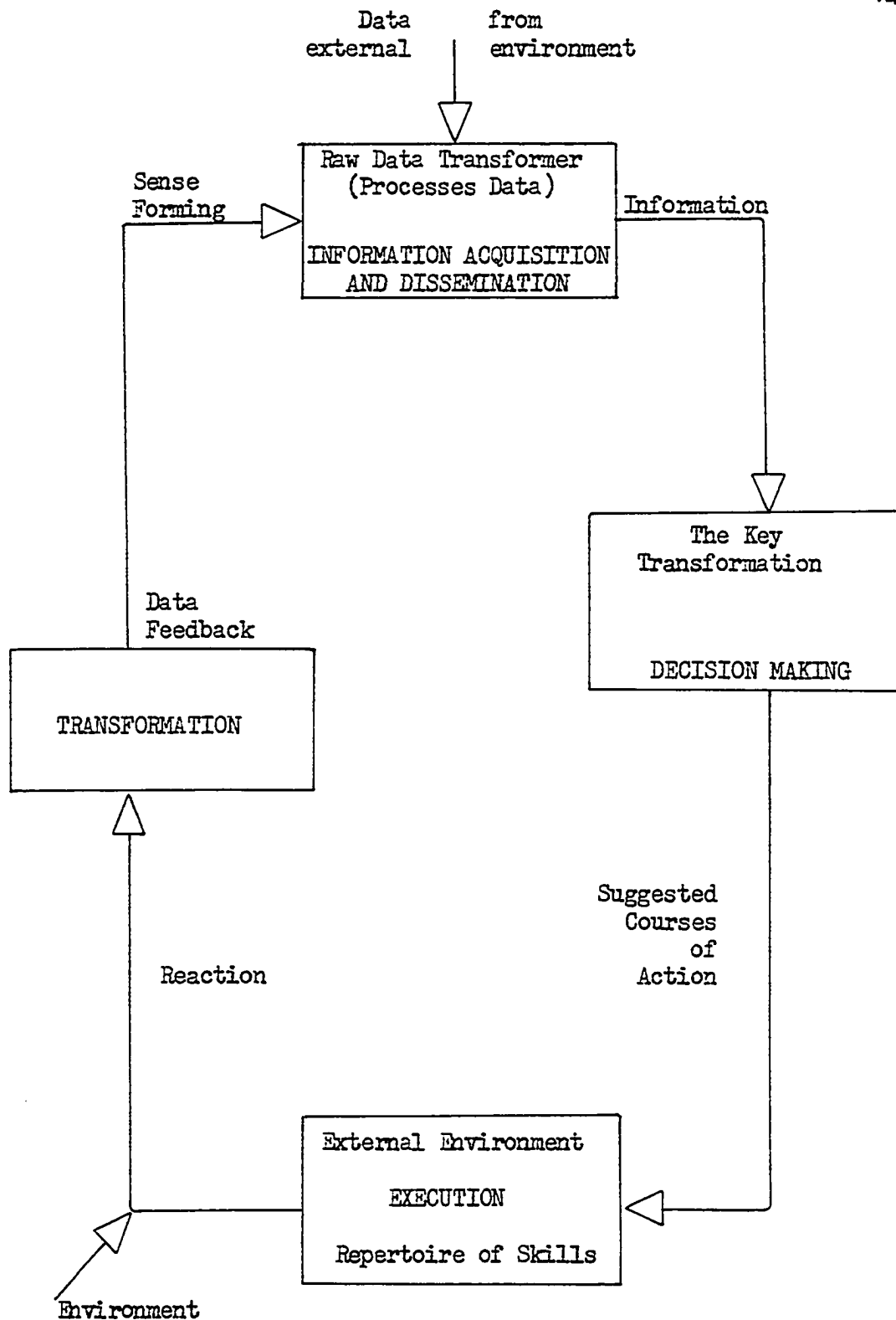[54]Louis Ginzberg, Students, Scholars and Saints (Philadelphia:

Figure 2

Generalized Information System Transformers

them."[56]   Buber is critical of any modern education praxis, where

teacher and learner is not caught up in the larger expression of

knowing and caring, which separates teaching and deed, and is over-

dependent upon psychological reductions of man's "instinct for

communion." Ideas begin to matter when they have been put into

action.

A person's first teacher is the parent, whose teaching ability

needs to be enhanced and encouraged. Hebrew people arrange their

strong religious culture to provide this in a realistic way. Their

rabbis invest major time and influence with the most educated and

learned members of their community. These leaders then influence the

whole body of the congregation.[57]

Being "colleagues in responsibility" is a high priority for

learning, in the relation of teacher and learner. People, as col-

leagues, are freer to learn when they have their dignity recognized,

and are not defending themselves from status attack. Colleagues

develop security and responsibility, in an atmosphere based on free-

dom and mutual "contract."[58] Such contract opens the door for any

student to produce work of any grade he desires and works toward.

There must be freedom to "unlearn" and relearn. Often people

are afraid to learn. The knowledge they have has not broken through

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Jewish Publication Society, 1958), p. 91.

[56]Ashton-Warner, op. cit., p. 178.

[57]Ginzberg, op. cit., p. 87.   [58]Rogers, op. cit., p. 133.

their old habits, and exists only at the verbal level, where we aren't

sure it can actually function. Too often, anthropomorphic concepts

of God persist, and the individual has only self-context to work out

newer formulation, or in confused desperation, to reject these earlier

partial concepts with no replacement.[59]

Servanthood sees that Christian education fails or succeeds on

the basis of the interest, support and real example of the adults

of the congregation. One key reason why Baptists are the largest

United States denomination is their leaders believe that all adults

should attend their weekly Training Union. It is designed for pro-

ficiency in fundamentals, and development in ministry skill.

This essential learning support was evidenced in a study of

withdrawals from Sunday School of seven hundred persons under twenty

years of age, over a period of years. Only three of these had at

least one parent enrolled or actively supporting the Sunday School![60]

Therefore, if we're interested in children, major effort must be

directed toward their parents! The development of a society, or a

congregation, beyond its initial stages depends upon the proportion

of its resources which it is willing to devote to education and re-

search.

Servanthood ministry learning methodolgy assists people to

encounter "their perplexities in the light of an ultimate meaning."

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[59]Richard McCann, "Developmental Factors in the Growth of a
Mature Faith," Religious Education (May-June 1955), 153.

[60]Paul Vieth, The Church and Christian Education (St. Louis:
Bethany Press, 1947), p. 185.

It helps them to live as members of a responsible community, and to relate their choices to those ultimately made by God. This methodology's premise is that the most crucial self-initiated learning comes when the learner perceives he is faced with a current real problem of his own. This direct, experiential, indeterminant situation has a motivational "nowness" that is discovery oriented, in which the learner yearns for the happening of break-through. The learner becomes willing to move toward a restructuring of his intentionalities. Turbulence will be inevitable. The facing of interpersonal problems in which relations are of greater priority than roles or rules, and learning facilitation is maximized, will create turbulence.

Learning facilitation recognizes that truth faces us in life itself. Humans are responsible to accept truth, rather than distort or evade it. Success involves inner security and acumen. This personalistic responsibility includes groups, with which we relate. Priorities and evaluation are inherent in this anticipatory and experiential type learning.

3. Theme of Personalistic Servanthood: Participation Today, the cry most often heard from minorities, majorities, ghettos, labor unions, students and congregations is "participation." It is a purposeful, decisive action within the mainstream of determinative endeavor. Jesus comprehended, and called his disciples to "be, with him." This being, or participation, tested, in decisive action, the congruity between their lives and the intentionality of their "master." Engagement in the world became the milieu of their words, deeds and

responses. Such participation evokes biblical action. People experienced, and currently involved, in participatory action, have the greatest continuity in mutually needed enterprises.

The secret of effective management and teaching, as discovered by Gordon Allport, is not engagement of others in activity, but the involvement of other's intentionality. The nature of being a person "intends." Intentionality elevates activity to the level of personal participation. People seek opportunities where participative, depth interaction is open to them.[61]

Non-participation can be dealt with. The information of experts can have little effectiveness, without the participation of those who provide continuing leadership and support. Therefore, it is essential that people be led in the making of any study and analysis, related to future change desires. The consulted person feels he is a factor in what is moving ahead. Reactionarism decreases as people can have a hand in defining future courses. Otherwise, they participate by dissipating energies of others.

Both black people and youth are asking, and demanding, proportionate participation in the real power and implementation of our cultural stream. They sense that participation, without power, is a mask and only a humiliating ritual. Karl Barth sees these deep drives contrasted against Hebrew humanistic backdrop as "Only the doer of the Word is the real bearer." Such participation overcomes the oscillation between the freedom implied in genuine kerygma, and

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[61]Casteel, op. cit., p. 30.

some "orthodox" fixation. The absence of opportunity for dialogue will restrict the benefits of preaching. Resolutions of questions are required, so that there will be reason to continue listening. Freedom to speak and listen promotes the feeling that personhood is involved.

Play provides an excellent opportunity for learning to participate. "One learns to play the game of life through the games of life." Square dancing is a channel for learning cooperation, coordination and participation, without a prerequisite of excellence or experience. It assists people in overcoming insecurities, resultant dislike of people, and provides outlet for fun and humor.

4. Servanthood Produces Change and Evaluation   The change process has been described as "a perceptual reorganization of the field of forces which embrace man's life space."[62] It is concerned with forces within individuals and organizational forces surrounding individuals.

Three types of training assist change process. The first is personal and interpersonal sensitivity to create openness, and use data nondefensively. Secondly, conceptualization uses theoretical frameworks to develop plans. Finally, skill training develops new behavior, which is usually less informed than our concepts or intentions.

Resistance to change often exists because present systems are

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[62]Charles Stinnette, Jr. Learning in Theological Perspective (New York: Association Press, 1965), p. 87.

reinforcing traditionalism. Overcoming this requires identification of the resistance elements, or system. Failure is avoided when it is insisted that decisions be made, strategy for follow-up formulated, and support is planned for the changes.[63] Anxiety and disorganization can be minimized by prior care for the social framework. The framework serves both as a guide to action, and as a reference system for meaning. Therefore, other meaning option availability needs to be comprehended prior to a crisis decision situation.[64]

It is profoundly true that people are assuming that change is less real, vital, valid and valuable than immutability. This fact has implications for every level of our being and life. Watson has expressed a corollary of this "We are freer to practice new thoughts than new behavior."[65] Since this is true, Lewin has postulated a facilitating approach to change, "You can change people as a group more easily and effectively than you can change them when you treat them in an individual situation.[66]

A change agent is some member of a problem solving group whose primary function is to use his expertness. This talent uses behavior-

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[63]Allen Moore, "An Educational Approach to Renewal in Local Churches," (Paper read to the Professors and Research section of the Division of Christian Education, National Council of the Churches of Christ in the U.S.A., meeting at Garrett Theological Seminary, Evanston, Illinois, February 7-9, 1969). (Mimeographed).

[64]Kenneth Benne and Bozidar Muntyan, Human Relations in Curriculum Change, (New York: Dryden Press, 1951), Part II, Section 4.

[65]Goodwin Watson, Concepts for Social Change (Washington: National Training Laboratories, 1967).

[66]Snyder, op. cit., p. 2.

al knowledge and skills to assist members to help themselves. He converts old restraining forces into new level sustaining forces by involving all members in establishing new group standards.[67] A conciliator begins by "creating a climate of acceptance and by listening understandingly" to diverse viewpoints. A group, that feels it is understood and accepted, finds it less necessary to cling to old rigidities.

Motivation for improvement of conditions occurs when people look at data about their own system and discuss it. The system can be modified if enough familiar elements are available to unite with the new ones, and enough novelty to maintain attention. The following conditions enhance effectiveness: a. efforts are planned by members, b. in response to needs they identify, c. under conditions of mutual trust and respect, d. where effort effectiveness feed back is available.[68]

Evaluation enables groups to learn from success and failure. A group will "mope along" without much progress unless it is evaluating its activities systematically. It is important to evaluate feelings, once the "overall picture" is seen. Such an evaluation is participatory, and integral to a Servanthood ministry.

IV. SUMMARY

This chapter has indicated that a change in image of pastor, pastorate, church member, ministry, and church is actually occuring

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[67]Swanson, op. cit., pp. 20 and 27.   [68]Watson, op. cit., p. 7.

in our culture. A new ministry is developing, and some of its primary meanings, purposes and procedures have been illustrated.

Often, new eras are characterized by high threat levels of human existence. Properly understood, the transition to a new personalistic era can be accomplished with a minimum of growth pain. Chapter six will commend certain educational techniques and tools which can facilitate this transition.

Opportunities for learning and experience are the highest in the history of the world, if we are not overcome by the multiplicity of challenges that confront us. It is at this point the trust in God, evidenced by the ecclesia, can produce the calm constructive and progressive confidence that is required to take advantage of the situation we face. Servanthood leaders are being raised by God, who are espoused to the people of the Lord's creation. Their prophetic direction will bring a frank and refreshing contribution to the world at a hinge point in history.

CHAPTER VI

EDUCATIONAL RESOURCES FOR SERVANTHOOD MINISTRY

The servanthood model for personalistic ministry in center city
has the benefit of extensive educational research and experience upon
which it may draw. The purpose of this final chapter is composed of
three elements. Initially, fundamentals of education will be considered
with emphasis on the essence of education, some important intangibles,
forms that are generated, and potential positive and negative outcomes
of education. Secondly, important psychological factors, related to
educational pursuits, will be raised. These include a functional
framework, and development of self and groups. Finally, a Christian
education consistent for a center city servanthood personalistic
ministry will be proposed. Elements of this proposal will be object-
ives of a servanthood Christian education, the establishment of key
relationships and priorities, and projected outcomes of the use of
these educational resources.

I. EDUCATIONAL FUNDAMENTALS

Four areas of concern will be studied. The first will provide
an overview of convictions as to what real education and teaching
actually are. Secondly, we will look at some of the major intangibles
that must be considered in servanthood education. Next applicable
methods and curriculum will be proposed. Finally, the benefits and
problems inherent in an educational support of servanthood ministry
will be projected. 156

A. Overview

The broad term "education" will be considered a framework, within which occurs the dynamic experience known as "teaching."

1. Education Is... Education is a drawing out, into conscious world streams of the mind, in its functioning. It is designed to free the mind of incumbrances to its design function. There is an increase of the conscious in proportion to the unconscious. The next step becomes an increase in the art of knowledge utilization. Plato posited that education is learning to feel pleasure and pain about the right things.[1] His definition points toward an "economy" that is balanced by giving proper consideration to real life situations, without sacrificing the abstract knowledge upon which culture is based.[2]

The purpose of education is far more extensive than the transmission of education. It encourages persons of responsibility and integrity to become channels of love. Tillich sees that love "moves everything toward everything else that is."[3] A loving man is unafraid to express what he stands for. He can respect strength and weakness in others. Appropriate activity is an outcome of education.

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[1]Charles Stinnette Jr., Learning in Theological Perspective (New York: Association Press, 1965), p. 11.

[2]Kingsley Davis, "Adolescence and the Social Structure," Annals of the American Academy of Political and Social Sciences, CCXXXVI (November 1944) 16.

[3]Reuel Howe, The Miracle of Dialogue (New York: Seabury Press, 1963), pp. 77-78.

Education is designed to help people look at old facts and sanctions in new ways, so that justified elements of social institutions may remain established. Gordon Allport sees learning as "a disposition to form structures, and to learn through them."[4] These learnings assist the individual to achieve their developmental tasks. The successful accomplishment of these frees a person to flexibly approach and face the new and changing parts of life, in a constructively appropriate way.

2. Teaching Is... "....a dwelling in one another" according to St. Augustine.[5] This is a nugget in a vein that goes back to the dawn of history and forward to one of the outstanding teachers of this age, who is retired in New Zealand. Martin Buber invests himself in prospecting the same vein. The good teacher "must be a really existing man...really present to his pupils; he educates through contact. Contact is the primary word of education."[6] The great teacher of our day said "...to teach, I need first to espouse... Now that I see this espousal, the prickly difficult, obscure way clears. Its all so simple."[7] The Talmud declares that the personal intercourse with the scholar far outweighs the effect of his teaching. The "lesson" Christians learn is not about Christ, but is Christ!

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[4]Stinnette, op. cit., p. 43.   [5]Ibid, p. 9.

[6]Carl Rogers, Freedom to Learn (New York: Merrill, 1969), p. 101.

[7]Sylvia Ashton-Warner, Teacher (New York: Simon and Schuster, 1963), pp. 179-180.

Acceptance and respect undergird fine teaching. This basic appreciation allows students to discover their own special form and task. A teacher tries to free a person, from fear of authority, low self esteem, and release him toward determining life's decisions for himself. The teacher accepts the response of a student as a "piece of the mosaic" of his current learning process, and seeks to deliver the mind to new birth levels. Therefore, it is inappropriate to criticize the content of a person's mind.

Enemies can become allies. People have interest in each other. Let's use it in place of a silent conformity. People desire to make things; the teacher should use the opening, that builds on an interest present.

We cannot teach a person directly. We can only facilitate learning. " A person learns significantly only those things which he perceives as being involved in the maintenance of, or enhancement of, the structure of self."[8] Therefore, the word "teacher" should be replaced by facilitator or catalyzer. People teach themselves, and one another, and occasionally need guidance from a facilitator. Learners profit from the cooperation of a facilitator who is free enough to be transparently real. He is free to be a person, who lives the feelings and thoughts of the moment. The facilitator is a good conversationalist, who listens to people, draws them out, and "preserves the other's line of thought." Thus, the student is the real subject matter of any course.

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[8]Rogers, op. cit., p. 389.

St. Gregory declared "... unless there is a teacher within, the tongue of the teacher outside will labor in vain." This inner teacher will move to maintain and enhance the self, and use resources toward that purpose. Self will evaluate self-progress, and will grow in the right atmosphere. This cooperation with the "inner teacher" is appreciated by Professor Kandel of Teachers College, Columbia University. His desire for creative teaching is expressed in this summary:

> A successful education can only be looked for as teachers become masters of what they teach, recognize the relation of what they teach to the society in which they teach, and have a sympathetic understanding of those whom they teach.[9]

B. Important Intangibles

A servanthood ministry is oriented to facilitating learning and growth. This significant purpose benefits greatly from the pure and proximate sciences. However, teaching is essentially an art and gift endeavor, and is interlaced with intangibles. These include curiosity levels, feelings, the teaching moment, attitudes and our native learning acquisition processes. Each of these will be considered, to indicate their resource potential for a personalistic era servanthood ministry.

1. Creative and Functional Curiosity Albert Einstein's comment about his early educational experiences throws a searching critical light upon our engrained educational approaches:

It is in fact nothing short of a miracle that the modern methods

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[9]Nathaniel Cantor, The Dynamics of Learning (New York: Foster

of instruction have not yet entirely strangled the holy curiosity of inquiry: for this delicate little plant, aside from stimulation, stands mainly in need of freedom; without this it goes to wrack and ruin without fail.[10]

Humans are naturally curious about their world, unless this curiosity is blunted. "They are ambivalently eager to learn and develop."[11] Pain and giving up previous learnings produces ambivalence. Children will launch themselves on a "career" of self-discovery, if accepted, and given freedoms to match maturity. The child explores, surveys boundaries, trys his powers, investigates relations, and tests emotions.[12]

Such probing has been involved in the development of our scientists, artists and religious leaders. They have observed data, followed hunches, proposed hypotheses, tested theories and discovered laws. A mature society must make particular effort to encourage innovators, since there are already many forces toward conformity in a culture.

2. <u>Feelings and Emotions in Education</u> We learn through emotional involvement. Our unconscious has advance information about adequacy of solutions and signals this through bodily sensation.[13] Example of this is seen as emotions emerge at stages in a person's

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and Stewart, 1946), p. 276.

[10]Rogers, op. cit., Introduction. [11]Ibid, pp. 157-158.

[12]Arthur Jersild, "The Self and Its Functions," in <u>In Search of Self</u> (New York: Columbia University Press, 1952).

[13]William Schutz, <u>Joy</u> (New York: Grove Press, 1969) p. 73.

development. Expecting them too early or discouraging their actual flowering will thwart healthy growth, and cause secondary reactions toward next best solutions.

The native forces of action are more strongly related to emotion than intellect. Impressions are greatly heightened when a person is emotionally involved with the people of the group. This "standing within" configuration clarifies the emotional and intellectual reactions which are generated. All human beings feel greater interest, and a sense of personal possession, when they are dealing with what they have had a chance to create. This personal involvement helps produce a unity, or fusing of facts, and a feel for the facts, which is foundational to spiritual growth.

Directness deepens relations, and opens up feelings of warm closeness that are relatively rare, and somewhat counter to our cultural mores. Warmth and affection usually arise only after control issues have been dealt with.[14] This breakthough often arrives when another person cares and touches our life. Lives that touch can convert feeling into physical actions, which serves as a vehicle for further clarification of our feelings.[15] An inner ally is our conscience. It reacts to deeds, in support of personality. Disintegration factors are repudiated, and awareness of the way toward integration is encouraged.

Healthy withdrawal seeking, and avoidance, is critical for spiritual development. A common reaction to strife is withdrawal. We

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[14]Ibid, p. 173.   [15]Ibid, p. 67.

are tempted often toward withdrawal as we near a point of new and sustainable advancement in life. Natural human life rhythm oscillates between withdrawal from action to reflection, and return from reflection to action. Unity of thought and emotion can be achieved only in action![16] Without action, they tend to be only philosophy and arrid mysticism. Therefore, an outburst can contribute to relaxation and heightened concentration on specific worthy goals.[17]

3. <u>Educational Attitudes</u> Karl Menninger posits the conviction that "attitudes are more important than facts."[18] Encounters are primary to life. Each encounter will provide greater potential, if a person approaches it in an active and giving attitude, rather than a demanding and dependent one. People, who can give emotionally sincere reactions, move toward genuine growth and creative reconstruction of previous attitude patterns. Without this genineness, people wonder passively, without decisive action, and cannot arrive at resolution of doubts. Genuineness leads one to be more content to encounter others, on whatever level meeting is possible, rather than being unduly concerned for communication on a predetermined level or quality.[19]

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[16]John MacMurray, <u>The Structure of Religious Experience</u> (New Haven: Yale University Press, 1936), p. 75.

[17]Ashton-Warner, op. cit., p. 124.

[18]Norman Peale, <u>The Power of Positive Thinking</u> (New York: Prentice-Hall, 1952), p. 13.

[19]Schutz, op. cit., p. 47.

Genuineness is structured on a confidence and trust in the God-given capacity of the human organism. A facilitator's acceptance of a learner is a personal expression of this confidence. Confidence is an important factor in ego development. Deprivation tolerance is increased when an infant, and later adult, experiences assurance that indulgence will follow brief periods of deprivation.

4. Native Processes Transitory impulses develop into patterns of striving and interest, and are important elements of what we are becoming and unbecoming. Words are organically related to these impulses, which spring from the core of a person. In a way, the words name the outworking of these inner impulses. A person's imagination is an "in character" supply of a person's needs. A vibrant imagination is integral, cohesive and organic.

These multiple impulses can be traced to the twin roots of living things—the urge to preserve individual life, and to be joined with other life forms. It is desirable to be able to live freely in the total process and experiences of edifying feelings. This flow of feeling leads one to make subjective statements, in order to look at them objectively. Harmonics, of feeling and saying, contributes to healthy internalization, through which new meaning is comprehended.[20]

5. The Learning Moment The "learning moment" occurs when the body is ripe, and the society requires, and the body is ready to

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[20]Herbert Thelen, "Educational Dynamics: Theory and Research," Journal of Social Issues VI: 2 (1950), 6.

achieve a certain task.[21] The first time these three are congruent is the crucial moment. This is true whether it is an action of an organ or personality. A missed, or blocked, moment of ascendency stunts the organism, and has a negative effect on the whole hierarchy of organs. A fine teacher is alert and available to call out the learner's resources, when the individual's line of life and thought appears.[22] It has been called the fine "hot prison of the moment." Readiness is not a matter of whim or determination alone. Therefore, education can be effective to the degree that the student is ready to learn. Socrates believed that a teacher is a "midwife to learning."[23] Kierkegaard saw teaching as "indirect communication" in which the teacher trusts himself and the learner to that "begetting which belongs to God alone." Thus learning and cognition is the "moment when one consents to his own being and becoming." Plato saw it as one encountering what one already knows. It becomes a "vision of the whole asserting itself in a moment of clarity and insight."

Carl Rogers is primarily concerned with learning which influences behavior. Such learning is "self discovered, self appropriated." It is insight, lived out. Learning of this calibre is participational, rather than restricted to the intellectual. "Participation sinks a shaft into the inner subjective regions of the personality. It taps

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[21]Robert Havighurst, Developmental Tasks and Education (New York: Longmans Green, 1952), p. 8.

[22]Ashton-Warner, op. cit., p. 12.

[23]Stinnette, op. cit., pp. 47-48.

central values...and has an approach to the complete person."[24] The

knower is not a passive recipient, he is engaged in doing the truth.

The "act itself is a moment of creative reunion of subject and object."

C. Style and Tools of Learning

Essential dynamism is critical of some teaching techniques

which, in effect, give our youth cut flowers instead of "teaching

them to grow their own plant."[25] Sylvia Ashton-Warner declares "I

teach style, and only style....the price is professional isolation

and ineradicable, inescapable and corrosive guilt, here we stay."[26]

She breaks writing time with expressive dancing which is "body talk."

Style is connected to social organization, and social organization,

historically, has coincided with spatial organization. Youth experi-

ential change must deal with historical "baggage" accumulated in

feelings and mind. A style of freedom and dignity enables youth to

test out better ways of resolving conflicts and expressing themselves.

This leads to a native way of spiritual development, of beginning

with experiences, and allowing the larger understandings to grow

slowly as experiences increase.[27]

Printed materials play an important, if not sometimes restric-

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[24]Ibid, p. 51.

[25]John Gardner, Self Renewal (New York: Harper & Row, 1964),
p. 21.

[26]Ashton-Warner, op. cit., p. 102.

[27]Sophia Fahs, Today's Children and Yesterday's Heritage,
(Boston: Beacon Press, 1952), Chapter IV.

tive, role in the learning process. Sylvia Ashton-Warner posits "that the more material there is for a child, the less pull there is on his own resources."[28] She believes that a "book" composed by the learner is of greater practical learning value than one produced by anyone else. Organically, a book should be made out of the specific learner. She prefers to reach into the mind of the child, and "bring out a handful of the stuff I find there." Her teaching aids are blank cards and a big black crayon. The child is asked what word it wants. The child usually asks for a word already loaded with meaning, conveying many powerful pictures in the mind of the learner. Thus a simple one word caption is given to these dynamic, organic pictures. Later, additional words can grow gradually into sentences and paragraphs.[29]

The children go to a file of cards each morning, claim their own, select a partner, and hear each other. This involves noise, movement, personal relations, actual reading and communication. The words a child does not remember are thrown away, since evidently they were not sufficiently pregnant with meaning.

The methodology used affects our rate and quality of learning. "Eighty five percent of everything we know comes to us through our eyes"...eight percent through hearing, three percent through touch, two percent through smelling and two percent through tasting.[30] A general awareness of these learning channels caused Horace Bushnell to espouse the organic model of learning in the mid-nineteenth century.

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[28]Ashton-Warner, op. cit., p. 102.   [29]Ibid, p. 45.

[30]Ben Solomon, Leadership of Youth (New York: Youth Service

An organic model of learning methodology poses two questions: does it facilitate two way communication, and does it encourage constructive interaction? Out of such consideration has developed a Force Field technique of diagnosing problems. A corollary of this approach is "growing the group or team," which is a fundamental educational method.

The most active motive for learning is already present in the learner, through the current problem that he is facing. The problem method is an application of the unit of experience, or of learning. It embraces a continuous, meaningful well-integrated activity, developing from the problem, through the solution, and its verification. Therefore, units of learning are not blocks of subject matter, set in a time schedule. Units of experience utilize insight, standards and tested procedures from Christian tradition, the Bible, historical development of the Church, symbol and ceremony.

The problem orientation allows the use of the project method. In brief, its scope requires a potential for valuable experience, that a pupil has sufficient background and ability, that it releases the best of the learner, actually bears fruit, provides best results with least waste, conducted in a natural setting, drawn from learner's

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1950), p. 102.

[31]Stinnette, op. cit., p. 48.

[32]William Bower, *Christ and Christian Education* (New York: Abingdon-Cokesbury, 1943), Chapter I.

experience, and is developed by the learner.[33]

D. Results of Education

Education is undergirded by basic theological, philosophical, and procedural assumptions. The result of these can minimize or maximize educational progress. The next sections will consider both of these influences.

1. **Minimizing Learning** The religious education of the early twentieth century observed that ecclesiastical institutions were using some methods of evangelism and education uncritically. These methods could not accomplish what was desired of them. Educators often worked independently to commend insight and results to church leaders. These educators opposed building the beginnings of faith on a conception of the universe which was no longer accepted as true. This would produce loss of respect and interest for the Bible, and unconsciously court a cynical atheism when the person matured to guide his own learning.[34]

John Dewey's Human Nature and Conduct (1922) was concerned with liberating the creative impulses of vivid, flexible, experimenting and curious youthfulness. He did not raise the view of inner

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[33]Paul Irwin, "Educational Leadership in the Church," Course 560A, U.S.C. School of Religion, Los Angeles, Spring, 1956, p. 1. (Mimeographed).

[34]Fahs, op. cit., p. viii.

forces of culture which repressed impulses, which did not correspond

to current culture. The Puritan view, of the enjoyable being evil,

mobilized a guilt in children that prevented action for positive

change. So called progressive education sought to make a needed

point, and spoke with clarity at that point. However, it failed to

emphasize sufficiently the demonic element of inhuman nature, and

"sought creativity-by-the-self instead of re-creation of the

self."[35] A result of this has been noted in the content emphasis

of denominational materials since 1939. The lessons have been

overloaded with ethical conduct, and religious education became

almost identical with character education.

The Ladies' Home Journal (1948) conducted a Gallup type

poll and discovered that formal religious education ends at

elementary school. People tend to continue to mature in secular

pursuits, but are deficient in theology and religion. This

deficiency, of the general populace, causes Jerome Cavanaugh, a

mayor of Detroit, to say, "People are striking out for simplistic

approaches (to a spectrum of problems. Any guy who talks about

some of the real problems isn't in fashion today."[36] He points to

the fact that it is extremely difficult to build, without a reliable

foundation. Continued deficiency of this nature, causes preparation

of our people to drift in the direction of technological training,

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[35]Lewis Sherrill. The Gift of Power (New York: Macmillan, 1955), p. 167.

[36]"Ideology of Fed-upness," Time (June 27, 1969), 16-17.

with a resultant loss of culture, rather than high purposeful education.

A major reason for lack of theological interest is that it is mind-centered. This causes education to be understood in terms of transfer of essential elements of heritage, so that reason will learn to operate within previous ideological alternatives of tradition, the results of which are then applied to the present era. This restricted approach to authority and reason shies away from the large risks of empirical and experimental approaches, which might catapult persons and insitutions toward a new personal identity. These restrictions actually stifle the hope that must be inherent in any viable theological foundation.

When a restricted theological foundation is pervasive in a pluralistic culture, confusion is sure to be present, and a restricted methodological approach is likewise guaranteed. This is evident in our culture's delegation of funds, which encourages the prescribed curricula, similar assignments for all students, lecturing as the major mode, standard external testing of students with instructor chosen grades. This approach heavily guarantees that meaningful learning will be at a minimum. The negative criticism and feedback on this procedure will continue to be heavily discounted by the majority of the culture.

A second major restriction to learning is the repressed individual conflicts, negative attitudes, and unvoiced resentments within the inner personal regions, which prohibit cathartic,

redemptive and effective interaction. Without that interaction, people will carry these disease-inducing conditions throughout the vast endeavors of their lives, to the time of their death.

2. Maximizing Learning Learning is maximized when a condition within a human creates a tension, which is released through goal seeking, and thus translates potential to healthful kinetic action. A blocking creates complacency, discontent, or substitute debilitating tensions. An exhilaration of success accompanies a creative release of impulse-driven tensions. The release is more intense in proportion to the elevation of the goal and the demand of large expenditures of personal resources.

The experience of goal accomplishment produces a residual orientation of the personality. The orientation is greatest when the person is interested in more than removing bothersome inconvenience, and is willing to consider living without the source of the neurosis. A minister, or Christian, or therapist is a "symbol of something much greater than himself---namely, the drive toward fellowship, wholeness and honesty. . !"[37] This major drive and inclusiveness came into view in the Goals Project of Los Angeles. Years of labor, with hundreds of leaders revealed a progression inherent in goal accomplishment. The steps are

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[37]Gerald Pedersen, "Psychotherapy and a Christian View of Man," critique of book by same name, Los Angeles, University of Southern California School of Religion, Empirical Religion 745, November 23, 1955, p. 4.

conscientize, conceptualize, capacitize, and politicize.[38]

This sequence reminds one of George Herbert Mead's "emergent"

concept. "The mind is not a given, but an emergent from social

interaction."[39] Parallel with this is Dewey's insistence that

"knowledge is a mode of practical action."

II. PSYCHOLOGICAL FACTORS IN EDUCATION

This major section will provide a psychological framework

within which we can view normative educational development of

individual and groups.

A. Psychological Overview

Modern psychology is rooted in two conflicting philosophies.

The first sees the mind as a "clean tablet" at birth, with the

intellect becoming active through impact of sensation and

association. These association "stimulus originating" psychologies

dominated the American scene. Its method seems to be to reduce

abstract concepts to observable data, and to classify it. This

approach has dealt effectively with animal reflexes, primative

drives, and some lower orders of abstraction. "The other system

posits the intellectual as self-propelled since birth." "Cognitive

psychology" emphasized the ever changing dynamics of the individual

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[38] John Wagner, lecture at School of Theology at Claremont, March 9, 1972.

[39] Irwin, op. cit., p. 21.

and his growing edge of life. This methodology is better suited to the whole person, complex motives, high level integration, individual uniqueness and his becoming.

It should be understood that psychology is an art, and therefore, systems of psychology should not be regarded as statements of scientific knowledge, but as proximate tools by which scientific knowledge is produced; not as accounts of scientific fact, but as means of acquiring scientific fact.[40]

1. Leaders in Psychology Freud distinguished between primary and secondary processes of mental apparatus. The primary operates on the pleasure principle, and the secondary on dictates of reality. Three major contributions were made by Freud. The first is that psychic processes are strictly determined, that is behavior has antecedents, and is largely tracable. Second, actions and feelings may be determined by unconscious motivations. Finally, motivations driving us are emotional forces, and can be understood in a context of struggle, needs, and feelings. All dynamic psychologies stand on these three principles.[41]

Carl Jung met Freud in 1907 and broke with him in 1912 because of professional disagreements. Jung demonstrated that the

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[40] Edna Heidbreder, Seven Psychologies (New York: Appleton-Century-Crofts, 1933), Chapter I.

[41] Seward Hiltner, "The Psychological Understanding of Religion," Lecture to Federal Council of the Churches of Christ in America's Commission on Religion and Health, 1946, p. 15. (Mimeographed).

contents of the unconscious are not necessarily bad or harmful, but may be more constructive and creative than the conscious side of the personality. Secondly, psychic ill-health can best be understood from the point of view of bias or one-sidedness.

Otto Rank saw that a person's will was not described by conscious purpose, but by "personality movement." Rank asserted that the capacity of the personality to take initiative in finding its own way, if given half a chance, without any depreciation of the strength of the obstacles and negative forces in the psyche. Rank's theoretical work provided the foundation for Carl Rogers' methods in psychotherapy.

2. Gestalt Psychology Learners respond to specific stimuli, as well as to a whole field of forces, in which the parts are related. This power field of individuals and relations, constitute the dynamics of change in persons. Dynamics is the study of the power functioning in relations between persons. The gestalt, or configurationist, movement, as led by Koffka, Kohler and Lewin, rebelled against geneticism, and reductionist psychology and emphasized that the whole is a great deal more than the sum of its parts.[42] A wholeness gestalt emphasizes a sound organic, progressive mutuality between diverse functions and parts within an entirety. The boundaries of which are open and fluent.

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[42]Ibid., p. 19.

Totality evokes a gestalt which emphasizes absolute boundaries, is absolutely inclusive and utterly exclusive.[43]

B. Development of Individuality

People grow in their God-given unique individuality through the relative opening and development of the self. The psychological climate within which this occurs can exert a great enhancing or inhibiting power. The growth of humans provides normative moments and circumstances for accomplishing growth experiences.

1. The Self is the individual as known to the individual, and is that to which one refers when he says "I." It is the organized configuration of perceptions of self which are admissible to awareness. Therefore, the self is both being and becoming. It is never known by reference to short term experiences, but by the swing, scope, and sequence of thoughts, feelings, and decisions. The self refers to the ego as it is observed and reacted to by the individual.

The phenomenal self has the feeling of reality to the individual. The maintenance and enhancement of this self is the prime objective of his existence. Therefore, significant learning will involve these two dynamic loci, and a person's perception of them.[44] The self is maintained, whether healthy or not. If a

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[43]Erik Erikson, Insight and Responsibility (New York: Norton, 1964), pp. 93 and 95.

[44]Rogers, op. cit., p. 158.

person experiences a demand for modification of a false self picture, he is geared to resist the need for modification. If it takes place, it results from a struggle.[45]

Self acceptance recognizes limitations and does the best possible with actual and potential resources. "The extent to which one is not contemporaneous in self acceptance, to that extent he must use transference."[46]

Self-evaluation facilitates maturity, independence, integrity, creativity, and self reliance. It must be basic. Evaluation by others must remain secondary. Maximum self enhancement is achieved as a person's organismic base receives feedback information, which allows an organism to continually adjust its behavior and reactions.

The ego is an inner psychic regulator which organizes experience and guards such organization from impact of inner drives and pressures of conscience. The child's ego develops to the degree he is free to try experiences for himself, and to learn methods of adaptation. This develops in response to other assertive individuals. An effective way to understand actions and personality processes is to "regard all behavior as the meaningful attempt of the organism to adjust to itself and its environment."[47]

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[45]Jersild, op. cit., p. 45.

[46]Otto Fenishel, as quoted by David Eitzen, U.S.C. School of Religion, 1955.

[47]Carl Rogers, Client-Centered Therapy (New York: Houghton Mifflin, 1951), p. 119.

Therefore, "the best vantage point for understanding behavior is from the internal frame of reference of the individual himself."[48]

Change, that makes a difference, involves revising a self concept. It is almost always painful: the "truth that heals hurts for a time."[49]

2. Developmental Climate A climate of openness, risk taking, and honesty generates an essential part of life, that is trust. Climate enables the person to recognize and change self defeating attitudes, test out and adopt innovative, constructive behavior, and relate more effectively with others. Religious education seeks conditions in which love is experienced, practiced in a deliberate and spontaneous living, through intellectual and habit formation patterns, and develops faith that is creatively responsive to crisis and the mysteries of life.[50]

It has been noted that the person conditioned by uninterrupted love is not under the necessity of finding substitutes for it in things.[51] If the parents of this person experience life as

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[48]Ross Snyder, "Some Recent Developments in Group Dynamics Which May Be a Contribution to Religious Educators," Federated Theological Faculties, University of Chicago, circa 1954, p. 494. Mimeographed.

[49]Jersild, op. cit., p. 6.

[50]Los Angeles, U.S.C. School of Religion, Religion 560a, 1955, Committee Report #1, p. 1.

[51]Lewis Sherrill, The Struggle of the Soul (New York: Macmillan, 1951), p. 31.

a pilgrimage, or as existing in both time and eternity, then the

child experiences proportion and perspective. A balance of the

sense of time and eternity enables the person to "capture today."

Non-condemnatory attitudes beget greater benefits. People

are able to achieve ethically oriented lives, which they could not

do as long as they labored under a condemnatory relationship.

Such mutual respect encourages a personality growth through a

democratic assumption of responsibility and exercise of authority.

This can be applied and demonstrated in teaching. A continuing

education program for adults in a large university, in the field of

humanities, discovered a highly effective program, which was based

on these conditions. The group met in the livingroom of a home

with the professor on alternate weeks to deal with questions, set

discussion for the next meeting, which was under the leadership of

members of the class.[52]

Acceptance, as contrasted with positive or negative

evaluation, reduces needs of defensiveness, and allows one to dare

to explore new ways of feeling and behaving. A group climate, in

which we feel wanted and worthwhile, frees us to reveal our real

meanings and attitudes. Thus, once basic feelings are accepted,

resistance to solutions of problems are also minimized. This

mutual identity generates a personal growth. Growth is facilitated

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[52]John Casteel, The Creative Role of the Interpersonal
Groups in the Church Today (New York: Association Press, 1968),
p. 18.

wherever threat to the self is minimal. Normal processes enable experience to be perceived in differentiated fashion, and learning is accelerated.

Several climates, or atmospheres, retard growth. These include threat, deprivation of responsibility, authoritarianism, anarchism, and lack of hope for change.

3. Developmental Tasks An organism has one basic tendency and striving to actualize, maintain, and enhance the experiencing organism. Therefore, behavior is a goal, or task, directed attempt to satisfy needs as experienced, in the field as perceived.

A stage in this continuum of experience is a new configuration of past and future, a new combination of drive and defense, a net set of capacities fit for a new setting of tasks and opportunities, a new and wider radius.

Developmental tasks arise in characteristic periods of life. Their successful achievement leads to success with later tasks; failure leads to unhappiness in the individual, disapproval by society, and difficulty with other tasks. The tasks are generated by physical maturity, cultural pressure of society, and personal values and aspirations of the individual, or from an interaction of these three. The major stages or tasks are described by Lewis Sherrill:

1. Becoming individual; typical of childhood.

2. Becoming weaned away from parents; typical of adolescence.

3. Finding one's basic identification; typical of young adults.

4. Achieving a mature view of life and the universe; typical quest of middle life.

5. Achieving simplification of life in its physical, material, and spiritual aspects so that the soul may, with less and less impediment, progress towards its chosen destiny; typical of old age.

Such learning is composed of steep places where learning effort expenditures are severe. Intersperced are plateaus where little effort is required. These plateaus, or moratorium, are composed of divergent tendencies which require progressive and gradual resolving. An important example is seen in the identity crisis experience.

> The identity crisis is that part of the life cycle which youth must face for himself. It involves some central perspective and direction, some working unity, from the effective remnants of his childhood and the hopes of his anticipated adulthood. He must detect some meaningful resemblance between what he has come to see in himself, and what his sharpened awareness tells him others judge and expect him to be. This is accentuated since youth make rather total demands on themselves and their environments, which drives them to be confirmed in either their meaningful future or patchwork past.[53]

C. Development of Groupness

The contribution of group process within our culture is widely accepted. Certain relationships with others perform a vital role in growing the group. This section concerns itself with the requirements of a dynamic group.

1. **Vital Relationships** Gestalt psychology reminds us that human selves are formed, deformed, and reformed in relationships.[53]

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[53]Sherrill, The Gift of Power, p. 157.

These three relationships are all dealt with in the field of religion. Religion is the whole field of common experiences organized in relation to the central fact of personal relationship, or covenant. True personal relationship is a two-way interaction where one can change without feeling under threat.

One's knowledge of himself is always closely interwoven with the knowledge others have of him. Direct interweaving can produce interpersonal joy, when a satisfying flexible balance is discovered with others in our needs of inclusion, control, and affection.[54] Joy of life and selfhood can be reestablished when at least one relationship of trust exists with another self.[55]

Listening is required for relationship. When individuals hear one another accurately, an organization moves from being an hierarchical structure toward becoming a group with mutual goals. This mutuality allows insights to emerge. It allows us to know and to appreciate one another by mutual participation in creative activity. This appreciation leads towards solutions of problems through a synthesis, and new concepts. The solution includes the truth of the two contrasting viewpoints, in ndw form or level of development.

Communities are needed as sounding boards, apart from which self cannot thrive.[56] An encounter group can be a community, which

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[54]Schutz, op. cit., p. 9. [55]Sherrill, op. cit., p. 18.

[56]Donald Butler, "Man in Social Relationships," Religious Education, XLVI (September-October, 1951), 281.

can cause a person to want to talk out certain of the movements
going on within him in the days that follow the meeting. Therefore,
the conversations of teacher and students can be of high priority.

2. **Dynamic Groupness** "A group is an interdependence of
intentionality and perception in the context of the intentionalities
and perceptions of the larger world."[57] A group is not a mob that
asks you to destroy your self-integrity, but asks you to establish,
develop, and act upon your integrity. Therefore, a group is
interested in full utilization of human resources by mutual action
that leads toward policies and programs that are relavant, sensitive
to human values, satisfying, and enduring. A healthy productive
group will establish affectional relations, provide ego satisfaction
through creative, dynamic drives, and enger emotions and attitudes
that guide people toward social usefulness. True groups are always
"growing" their members.[58]

"The days that make us happy are the days that make us
wise" is a key to the group work method. Our emotions are a great
fact in life.[59] Group processes occur whenever individuals gather.

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[57]Ross Snyder, "What is a Group?" Federated Theological
Faculties, University of Chicago, circa 1954, p. 8. (mimeographed.)

[58]Roy Burkhart, How the Church Grows (New York: Harper &
Brothers, 1947), p. 6.

[59]Louis Blumenthal, Group Work in Camping (New York:
Association Press, 1937), p. 6.

Group work occurs when group processes are guided.[60] That guiding, or structuring, is illustrated in Ephesians 2:21-22. Group work seeks to develop individuals by means of a group. The groups need to be small and stable, with membership voluntary. The leader will make use of personality interactions, and will serve as a consultant. Competition is deemphasized, and responsibility is stressed. Chief factors in this process are respect for persons, individual right to differ and inquire freely, that leads ultimately toward corporate decision and action. The whole group learns to support the creative efforts of each member.[61] This interdependence and trust, that the team will not let one down, is basic.[62]

The effectiveness of group learning is strategic for Christianity with its emphasis on "decision, action, new emotional patterns" and reconstructed and awakened inner motivation.[63]

Two major categories of groups exist. One is centered upon living, and the other has a project, or specific aim, to accomplish. Either type can use various communication networks for their operations which include wheel, chain, circle, and completes. A

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[60]P. M. Limpert, "What Group Work Means for Religious Education," Religious Education, XL (September-October, 1945), 263.

[61]Schutz, op. cit., p. 70.

[62]Snyder, "Some Recent Developments," p. 2.

[63]Ross Snyder, "Why the Church is Concerned with Group Dynamics." Federated Theological Faculties, University of Chicago, 1954. (Mimeographed.)

person's actions are strongly influenced by the culture group to which they most want to belong. "The group to which a person feels intensely that he belongs is the ground for his feelings."[64]

Groups are "limited" in certain ways. A whole group cannot always produce day-by-day participation in work and further decision making. Groups that have reached consensus will need to authorize a fraction of the group to see a project through. They will use their own discretion, rather than total group consensus. Momentary crises can require immediate decisions, which may occur without consensus. Thirdly, democratic group processes are possible only within life where people can act responsibly. Groups need to avoid provincialism, self-containment, and to feel themselves a part of the world wide and historic movement of people. Group size should be the smallest possible to have all the functional socialization and manual skills required for goals of the group.

Leadership in groups is described more by function than by status. A leader assists in arriving at mutual objectives, adopting methodology to move toward these, centering on the issue, avoiding conclusions until all resources have been weighed, in finally arriving at a decision and resultant action. Therefore, a leader is any member of the group who performs these functions well, personalizes them for the group, and best enables others to function. Good leadership develops in increased number of people

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[64]Ibid.

who can lead. He is interested in creating conditions required for transfer of leadership, and a new distillation of native authority.

A leader is a catalyst in releasing the potential of others and himself. He is not like platinum in a chemical process, which is unchanged. His presence, participation, openness and integrity ensure that he will be changed by the living group situation. Leaders keep an eye on the "hurricane eye" around which emotional and intellectual turbulence swirls. This is the best vantage point for viewing the groups interaction and direction.[65] This position assists him in avoiding the destruction of a person's perceptions, and thus his confident ability to run his own life.

A note of caution should be raised. Many going into a group look for a strong leader upon whom they can be dependent. A counter-dependence reaction of challenge, anxiety, uncertainty, distain, and rejection are projected toward the leader who is concerned with maximum personal development of the members of the group. Persistence enables groups to break through toward accepting mutual responsibility, and moving on to other constructive stages in their life, including interdependence.

III. CHRISTIAN EDUCATION FOR CENTER CITY MINISTRY

Religion's distinctiveness, philosophically speaking, is that it has to do with a continuous revaluation of all values.

[65]Joseph Knowles, "The Counseling Group," in The Creative Role of Interpersonal Groups in the Church Today (New York: Association Press, 1968), p. 128.

Religion is concerned with divine initiative. God can use that which is educative to bring us to the threshold of eternal life, but only He can bring us across it. Education is essentially not designed to make things clear, but to enable us to live! Heidegger's "being-guilty" refers to "lagging behind its distinctive goal of being" or its "notness."[66] It is similar to Jacques Maritain's concept of "due good."

Current philosophy and psychology are known and felt in the modern movement of religious education with its emphasis on emergence of selfhood, religion as quality in experience, and the immanence of God in Earth history.[67]

Christian education seeks to offer a foundation and climate within which the selves of God and individuals may have profound encounter. Encounter occurs in a situation of care and concern for the high destiny for which God created each human. God acts through His pervading Spirit, and challenges humans to live for or against God. Christian education seeks to be a channel leading toward the worship of the Lord, through a turning of the will, as inspired by God's previously exercised good will in Christ.[68] Education desires a personal relation to Christ, and a personal

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[66]Joachim Wach, Understanding and Believing (New York: Harper and Brothers, 1968), p. 62.

[67]Paul Irwin, Lecture. Los Angeles: U.S.C. School of Religion, Fall, 1955.

[68]Los Angeles, U.S.C. School of Religion, Religion 560a, Committee Report #1, p. 2.

experience in Christian living.[69] This purpose and climate enables

growth into maturing and sufficient devotion, within the reign of

God, and the keen fellowship which can exist at each moment. Thus,

God is at the core of His creation, and He draws us toward a right

relation to Him and all His creation.[70]

Christian education deals with tradition functionally, both

as an origin and use.[71] Thus, education becomes Christian in

process and not by preachment alone, and in experiential discovery

rather than mere pronouncement, in a child's language, informed by

the content of the bible critically interpreted. Grace and faith

will be foreground, theology will be background.[72] Theology, with

appropriate psychological understandings will be helpful auxiliaries

and will be looked to as a facilitator in experiencing a holy

relationship with God, through the fellowship of His Church.[73]

A. Resultant Relations

Christian education, in its finest sense, produces creative

change in our relations with God, His Church, and our freedom with

Christ. God's ministry, through his being with us and for us, works

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[69]Blanche Carrier, How Shall I Learn to Teach Religion
(New York: Harper and Brothers, 1930), p. 74.

[70]Randolf Miller, "Christian Education as a Theological
Discipline and Method." Address at Divinity School, Yale University,
New Haven, circa 1955, p. 2.

[71]Bower, op. cit., p. 69. [72]Miller, op. cit., p. 2.

[73]Randolf Miller, The Clue to Christian Education (New York:
Charles Scribner's Sons, 1950), p. 6.

transformations in the spiritual, physical, mental, emotional, and social milieu and is often described as miracles.

1. With God   Rudolf Otto proposes that the sensus numinus is universal, that all people possess potentially a sense of the Divine. Therefore, missionaries have the task of redirecting, rather than filling, a vacuum. Greek education was defective in not cultivating contact with the Creator.[74] The logical question in a mind might be: "If confrontation is by Divine initiative, what does revelation have to do with Christian education?" Thus, a central question confronts people today: "What is the nature of the immanence and transcendence of God?"[75]

This question can be answered in an experiential way. When an infant experiences love from his parents, he encounters God, although in a refracted way.[76] Later, youth are confronted by God's love in direct ways. The love attains its greatest vitality through response. Deepest self-discovery and release are present in the two-fold experience of knowing yourself infinitely loved, giving love in return of all you are.

This discovery and release takes into consideration the needs and capacities of the growing and changing individual.

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[74]Bernard Bell, Crisis in Education (New York: McGraw-Hill, 1949), p. 2.

[75]Nevin Harner, "Three Ways to Think about God," Religious Education, XXXIV (October-December, 1939), 216-220.

[76]Sherrill, The Struggle of the Soul, p. 41.

Teachers, such as St. Augustine, adapt their responses. Whenever

a child was slow witted in ability, his position was "say much on

his behalf to God, rather than saying much to him about God."[77]

Teachers of this calibre use the Bible as a keen way to prepare

people to perceive God in action, and thus be responsive to him in

the continuous present encounter. Continuous encounter can begin

by an early movement of God as Spirit in a person, which leads to

appreciation of others in community. Communion and communication

with the Source of a person's being grows from this. God's being

or nature prompts a person to integrate cognitive insights into

daily priorities. Insights need to be followed by marked

responsibility advances, which opens one to succeeding steps.

God's holiness is experienced with joyful obedience as a

by-product.[78]

2. With His Church A living ecclesia with its innate

mission is the true seasoning of any era. Once again, Christianity

is being acknowledged as more than individualistic. The local

congregations are coming alive to Christ's mission in them. The

ecclesia is recognizing the power of a group of groupings, a church

in which each person can know organic fellowship. Ecclesia's

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[77]Saint Augustine, The First Catechetical Instruction
(Westminster: Newman Press, 1952), p. 43.

[78]Edward Ray, "Identity: A Vital Step." Term paper in
course, Impact of Depth Psychology on Pastoral Care, Pacific
Lutheran Seminary, Berkeley, 1965, p. 1.

Christian education is dedicated, "To make God central and not

circumferential; to make Him focal and not marginal, vital not

casual, a living Presence and Power, not a dead impressive name."[79]

Education is more than a social process. The Church, as Christ's

body, provides the social process of Christian education.

The Western part of the Christian Church has been heavily

conditioned by its culture. A result of this conditioning has been

too much confidence in what words can accomplish, and too little

use of the language of relationship. Eastern segments of the

Christian Church, and other Eastern religions, can provide needed

correctives at certain points, where the Western Church is

unnecessarily eccentric. People will begin to be aided in

understanding the "meaning" of their own experiences, as it relates

to God and His purpose for His creation.[80]

Another needed corrective will develop from extensive

comprehension of the creative way in which St. Augustine moved to

encourage, guide, and live with a pluralistic culture which had

a name of being Christian.[81] Major benefits will grow from the

dynamic relationship of catechumanate training to culture,[82]

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[79]Harner, op. cit., p. 2.

[80]Howe, op. cit., pp. 136-137.

[81]Frederick van der Meer, Augustine the Bishop (London: Sheed and Ward, 1961), p. 358.

[82]Ibid., p. 354.

liturgy, creed, key actions and rites of the church,[83] symbolism,
and heavy emphasis on the realities of what it means to be the
priesthood of believers in the world.[84]   Such a study will indicate
the superficialities of our sophisticated age's way of educating and
"experiencing" our youth and adults.[85]

3. With Our Freedom in Christ   The person who lives in
Christ's victory, is among the most free people on earth, because
the fear of both life and death are overcome. That person lives
in confidence, or trust, or faith. "The freeman moves." He is
becoming one with the "flow" of life, or God's destiny for him in
the infinite interrelations that comprise life as an earthling.
"Freedom, rightly understood, is a fulfillment by the person of the
ordered sequence of his life."[86]

Freedom, as we know it, has been rare in the history of
mankind. It is a highly perishable part of our civilization.
Cicero recognized this and said, "We are in bondage to the law in
order to be free."[87]   Order may sometimes impede freedom for

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[83]Edward Ray, "Augustine's Contribution to Catechetics."
Term paper in course, Catechumenate in the Ancient Church, Pacific
Lutheran Seminary, Berkeley, 1966, p. 20.

[84]Toivo Harjunpaa, "Catechetics in the Ancient Church,"
Lecture, Pacific Lutheran Theological Seminary, Berkeley, 1966.

[85]Meer, op. cit., p. 348.

[86]Rogers, Freedom to Learn, p. 269.

[87]Gardner, op. cit., p. 71.

discovery, but Luther discovered that without a structure for

discovery, there is no freedom; there is chaos.

Freedom to move salvages the "individual from the sea of

statistical averages."[88] Illness, for some groups, is normal.

Freedom to be maladjusted, to a sick way of life, is part of the

prophetic impulse of the church. Maladjustment of this variety

is needed to help transform.[89] Transformation helps free the

untapped resources of love in the hearts of people. "Who would

not, if only he were free, to rather love than hate?" St. Augustine

was a free soul for God, and declared "Blessed is the man that loves

thee, God, and his friends in thee, and his enemies for thee."[90]

This "blessed" bears parallels with Freud's "free train of thought

for sequential connection."

B. Priorities

The Christian education for a center city ministry will

bring people into a recurring consideration of meanings. The

nature of these meanings will cause a congregation to have a

particular set of values. Life moves on, appropriate goals, short

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[88] Wachs, op. cit., p. 91.

[89] Gordon Allport, Becoming (New Haven: Yale University
Press, 1955), as quoted in a lecture by Paul Irwin, U.S.C. School
of Religion, Fall, 1955.

[90] John Harmon, "The Church and the City," Presented at the
Annual Convention of the National Catholic Social Action Conference,
Massachusetts, January 15, 1964. (Mimeographed.)

and long range, grow out of a value system. The accomplishment of
these desired congregational goals will lead towards the creation or
adoption of a model in instrument and procedures. Clarity and
progress will be enhanced if we can move freely from one level to
another, without confusing the reality, function, and benefit of
each. Defining these priorities is of help in the creation of any
effective model for ministry.

1. Meaning The infant experiences its mother as the key
element of nature. Her totality is the child's early and personal
verification.[91] His early growth is an accumulation of meanings,
largely unconscious. Meaning is a connection between activities
by which humans support and relate with one another. A person's
unique neuro-muscular characteristics provides a way of responding
to his culture. Culture conflicts bring meanings toward a
conscious level, where they can be dealt with.

Listening to these meanings, or stirrings of your spirit,
real wishes and hopes, enables a new inner core of meanings and
values to evolve or emerge. These will be integral to who the
person really is, what his potentialities are, and what life is
asking of him.[92]

Carrol Wise believes that, in religion, the most effective
way of understanding its meaning psychologically is the analysis of
its symbols, in terms of their meaning in the life of the
individual. Too often, our verbal symbols are acquired without the

[91]Erikson, op. cit., p. 117. [92]Knowles, op. cit., p. 125.

the opportunity to experience the reality toward which they point.[93]

Ashton-Warner is untiring in her desire for child and teacher to converse, so the child's key-dynamic-organic words may surface. This allows the child to be unlocked, and to move more freely.[94] Karl Barth encourages people to find God's Word in the words. A word, or a myth, is a symbol, carrying an important message. History has taught us to avoid Harnack and Schweitzer's error of trying to eliminate myth. Rather, new, richer, fuller meanings need to be discovered in old myths by each succeeding blessed generation.

Meaning barriers exist in language, images, anxieties, defenses, and purposes. Most people listen to other humans to classify them! We try to categorize them in a good frame; then we try to respond to the frame, and never hear or know the person. We respond to these frames through the haze of "our unfaced fears, evaded decisions, and repressed longings, and hear only a fraction of the other person."[95]

2. Values Organic experiences are perceived and accepted into self-structures, and begin replacing a present value system. Early systems are based largely on introjections, distortedly symbolized. Biblical religion is distinctive in its convenant of

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[93]Cantor, op. cit., p. 152.

[94]Ashton-Warner, op. cit., p. 39.

[95]Casteel, op. cit., p. 179.

promise keeping. A community was created on this basis, where being and value were intimately related. This fidelity was stimulated to endure inevitable contradictions of value systems, so that Israel might persist.

3. Goals   Goals exist whenever a person, consciously or unconsciously, moves toward that which is desired. Motivation refers to the "go" of life, or its readiness to move. "Go" is a mainspring of conduct, prepares for adaptive action, whenever appropriate stimulus is present. Motivation is a private reflection based upon a previous resolution of an inner struggle. Desire is encouraged by satisfaction of physiological and emotional drives, reward, love, approval, authority, and reflective thinking.[96]

Any consideration of goals and motivation must start with the realization that a person has a natural desire to learn that which is relevant to the person. Students, perceiving they are free to follow their own goals, usually invest more of themselves in their effort, work harder, retain and use more of what they've learned, than would occur under more conventional circumstances.[97] Therefore, each individual goal for achievement is unique to that learner.

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[96] Havighurst, op. cit., pp. 29-32.

[97] Rogers, Freedom to Learn, p. 95.

4. __Models__   Education has many models at hand by which it may grow appropriate policies in its model building.   Among them are Wiener's cybernetics, Lewin's reconnaissance cycle, Pribarn's system conception, Thelan's inquiry model, Dewey's steps of thinking, and Morrison's unit play.   These models attempt to capture the idea of sequence among activities.[98]   Model building often takes its cue from people with whom one identifies, with appropriation of part of their being or thoughts or actions.   This is often the case in family, school, church, occupation, and so forth.   Such modeling by elders and peers can assist youth in "fighting the good fight of faith," with a resultant new image of himself, with potential released, and joy and exhilaration emerging.

C.   Results of Christian Education

1. __Creative Change__   Creative change is a desired outcome of Christian education.   A combination of security, dissatisfaction and unrest are prerequisites for creative, intentional change. Change is more comfortable when it moves from the inner person outward, from known to unknown, from organic to inorganic.[99]

Change may be facilitated instead of increasingly resisted by the considerate and respected action of a person whose function can be described as "change agent."   Force fields, policies, and

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[98]Watson, op. cit., pp. 42-43.

[99]Ashton-Warner, op. cit., p. 57.

facilitating conditions are the main tools for a change agent. He

has a confidence that new form can emerge out of dialogue that

crisis generates. It is a fact of life to him that all significant

learning has an element of pain and involves turbulence in

individuals and systems. The ensuing growth is marked by

disorganization followed by reorganization. This transition is

often made possible, and eased into existence, when we realize

that many of the opposition's values are ours as well!

Lewin maintains that any social situation can be considered

a dynamic balance of forces working in opposite directions. They

are defined as driving, restraining and residual forces.[100] It

has been noted that "changes are better introduced by group decision

than by expecting individuals to pioneer a practice not being used

by their associates. . . . If norms are to be altered, change

will have to occur throughout the entire operating system."[101]

Resistance to change is reduced from the beginning, if

local initiative and participation can be secured. It will lessen

the possibility of the venture being considered as a foreign

import. Restraining forces need to be understood and correctly

interpreted by change agents. People neither hear clearly, nor

remember well, those communications with which they disagree,

especially if it involves attitudes. Democratic change is

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[100]Swanson, op. cit., p. 20.

[101]Watson, op. cit., p. 19.

facilitated if all concerned share in diagnosis, direction of change decision, and implementing the change.

2. Commitment Further growth becomes impossible beyond a certain level unless there is personal commitment. Growth, against a background of theology, keeps one in dynamic contact with the issue of ultimate purpose. Each person's ultimate purpose has a path through which his created energies can be invested. When a person gives consent, feels at stake in the consequences of a proposed action, then the forces for effective learning are ready for release.

3. Discipline People living in actual creative dialogue are disciplined people. Servanthood implies being a disciplined person, who is able to assume responsibility for himself and for others. He accepts the limitations as well as the opportunities that relationships with other humans offer in God's creation. This is the substance of the joy of the Lord in center city ministry.

IV. SUMMARY

Vast educational tools and insights are presently available to enable our Christian enterprise to take significant steps of ministry. Our faithful use of these will enable us to be ready to receive the next level of benefits, which God has prepared.

Espousal is a key note of the contemporary servanthood minister through education. The Spirit is so important, it should

remind us to give due consideration to the real intangibles of

life. These intangibles will make their own contribution toward

maximizing learning and spiritual development.

Our inheritance, from frontier crossing psychologists, is

great as we consider the prerequisites that are present in a proper

concern for individuals, and accelerating their ministry through

group work.

The center city ministry, as encouraged through Christian

education, results in new qualities and kinds of relationships.

The development of these is aided by clear priorities, that move

toward creative change, based on commitment, and which are divinely

persistent in discipline.

This project was inaugurated with the purpose of discovering

the nature of a Christian ministry, that might be most effective

that might be most effective in center city congregations, as our

culture passes through an era of rapid change and transition. A

model of a ministry has emerged that gives consideration to several

major elements which interact with any attempt to minister.

The first element is the cultural milieu that has developed

to shape our current situation, and stimulates creation of future

options. The ages-long generation of cities casts light on the

crises that now threaten self-preservation. However, these crises

have healing and developmental segments within them which can be

grasped. Thus, even serious problems have a real potential of

being translated into creative transition points of foundation for

the future.

Focus and refinement of the overview was accomplished through the two questionnaires. The congregational questionnaire revealed the areas of ministry where a large reservoir of interest already existed, as well as certain important ministries where further prayer, study, experimentation, discussion, decision and implementation were the indicated needs. The nearby community survey indicated a dominant philosophy toward the purpose and function of Christian ministry. Light was cast on ways these people would be free to participate in a center city ministry.

A theological evaluation of the needs and opportunities revealed by the two surveys generated a theological formulation that could be useful in designing a center city ministry. This formulation gave consideration to our current accumulated and experienced understandings of God, man, and the Church.

The formulation was used to generate a center city ministry model. The model recognizes that we are entering a personalistic era. This era emphasizes a broad-based ministry. Important to this style ministry is persistent decisive acts in the present, which become preludes to the future. Servanthood is the word which best describes the nature of leadership in this ministry. Alert utilization of human and technological resources will enable the Lord's Church to exert a needed, able, and faithful ministry in the age ahead, in which it has been granted life to serve.

The work, compilation, and proposals of this project will

have maximum value as congregations employ it as an instrument to stimulate model creation, which they will faithfully test in the crucible of their own community and congregation.

TO THE GLORY OF THE LORD,

THE CARE OF SOULS,

THE RESPECT OF HIS CREATION,

AND THE DELIGHT AND JOY OF LIVING AS HIS SERVANTS.

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